COURSE OF STUDY

FOR

Candidates for Membership

IN THE

CANADA CONFERENCE.

Adopted at the Conference of 1856.

Toronto:

PUBLISHED BY G. R. SANDERSON,

FOR THE WESLEYAN METHODIST CHURCH IN CANADA,

OFFICE 9, WELLINGTON BUILDINGS, KING STREET.

1857.

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First Year.

For the *First Year**, Candidates shall be examined in *Theology* in the following order:

TEXT BOOKS:

The Bible; Horne's Introduction, Abridged †; Wesley's Sermons, First Series; Plain Account of Christian Perfection; Wesley's Notes on the New Testament; and Watson's Theological Institutes, Part First.

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* When Candidates are recommended to the Conference to be received on trial, they will be required to undergo an examination in English Grammar, Geography, and the general rules of Arithmetic. The text books recommended are, Bullion's English Grammar, Mitchell's Ancient and Modern Geography and Atlases; and any approved Arithmetic.

† The examination is founded on the *Abridgment*; but the candidate is recommended to avail himself of the larger work, as far as his time and other circumstances will permit.

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ADDITIONAL FOR HONOURS.

Wesley on Original Sin; Fletcher's Appeal; and Checks to Antinomianism.

THE BIBLE.

I. DOCTRINES.

1. The Being of God.
2. The Attributes of God: viz.:
   1. Unity. 2. Spirituality. 3. Eternity. 4. Omnipotence. 5. Omnipresence. 6. Omniscience. 7. Immutability. 8. Wisdom. 9. Goodness. 10. Holiness.
3. The Trinity in Unity.
4. The Deity of Christ.
5. The Humanity of Christ.
6. The Union of the Divine and Human Natures in Christ.
7. Deity and Personality of the Holy Ghost.
8. Original State of Man.
9. The Fall.
10. Depravity.
11. Redemption.
12. Atonement.
13. Repentance.
14. Justification.
15. Regeneration.

16. Adoption.
17. The Witness of the Spirit.
18. Growth in grace.
19. Entire Sanctification.
20. Backsliding.
21. Apostacy.
22. Perseverance.
23. Immortality of the Soul.
24. Resurrection of the Body.
25. General Judgment.
26. Future Rewards and Punishments.
27. Angels—Devils.

II. MORALS.

1. The Duties we owe to God.
2. The Duties we owe our Neighbour.

III. INSTITUTIONS.

1. The Christian Sabbath.
2. The Christian Church.

IV. SACRAMENTS.

1. Baptism.
2. The Lord's Supper.

V. HISTORY AND CHRONOLOGY.

1. The Leading Events recorded in the Old Testament.
2. An Outline of the Life of Christ.
3. A Sketch of the Apostolic Church.

The examination on the above to be strictly Biblical; requiring the candidate to give the statement of the doctrine, and the Scripture proofs. To prepare for this, he should read the Bible by course, and make a memorandum of the texts upon each of these topics as he proceeds. "Binney's Theological Compend" will be found a useful help in this work.

HORNE'S INTRODUCTION.

PART FIRST.

On the Genuineness, Authenticity, Inspiration, &c. of the Holy Scriptures.

I. NECESSITY, &c. OF A DIVINE REVELATION.

1. Revelation defined.
2. A Divine Revelation possible.
3. Probability of such Revelation.
4. Necessity of such Revelation.
5. Refutation of Objection from the Sufficiency of Philosophy and Reason.
6. Possible means of affording a Revelation.

II. GENUINENESS AND AUTHENTICITY OF THE BOOKS OF THE OLD AND NEW TESTAMENTS.

1. Genuineness and authenticity of the Old Testament.

1. Genuineness and authenticity defined.
2. Historical testimony, or external evidence.
3. Internal Evidence.
4. Proofs of the genuineness and authenticity of the Pentateuch in particular.

2. Genuineness and authenticity of the New Testament.

1. General title of the New Testament.
2. Canon of the New Testament.
3. Genuineness and authenticity of the New Testament proved.

3. Uncorrupted preservation of the Books of the Old and New Testaments.

1. Proofs for the Old Testament.
2. Proofs for the New Testament.

III. CREDIBILITY OF THE OLD AND NEW TESTAMENTS.

1. Direct evidences of the credibility of the Old and New Testaments.

1. Direct evidences for the Old Testament, especially the Pentateuch.
2. Direct evidences for the New Testament, especially the Gospels.
3. Testimonies from Natural and Civil History.
4. Various objections answered.
5. Testimonies of Profane Writers to the credibility of the New Testament.
6. Collateral testimony to the truth of Scripture facts.
7. Refutation of objections.

IV. DIVINE AUTHORITY AND INSPIRATION OF THE SCRIPTURES

1. Preliminary observations.
   1. Inspiration defined.
   2. Its reason and necessity.
   3. Criteria of Inspiration.
2. Proof from Miracles.
   1. A miracle defined.
   2. Nature of the evidence arising from miracles.
   3. Design of miracles.
   4. Credibility of miracles.
   5. Criteria of miracles.
   6. Application of the criteria to the miracles related in the Scriptures.
3. On prophecy.
   1. Prophecy defined.
   2. Difference between Heathen Oracles and Scripture Prophecies.
   3. Use and intent of prophecy.
   4. Of the chain of prophecy.
   (*a*) Prophecies relating to the Jewish nation in particular.
   (*b*) Prophecies relating to the nations or empires that were neighboring to the Jews.
   (*c*) Prophecies directly announcing the Messiah.
   (*d*) Prophecies by Jesus Christ and his Apostles.
   (*e*) Various objections answered.

V. INTERNAL EVIDENCES OF THE INSPIRATION OF THE SCRIPTURES.

1. The religion of the Patriarchal times.

2. The doctrines and precepts of the Mosaic dispensation.

3. The doctrines and precepts of the Christian revelation.

4. Various objections answered.

5. The preservation of the Scriptures a proof of their truth and divine origin.

6. Their beneficial tendencies a proof, &c.

7. Peculiar advantages of the Christian religion over all others, a proof &c.

8. Reply to captious objectors.

9. Moral qualifications for the study of the Scriptures.

PART SECOND.

On the Literary History, Criticism, and Interpretation of the Scriptures.

Book I.—On the literary history and criticism of the Scriptures.

I. ON THE ORIGINAL LANGUAGES OF SCRIPTURE.

1. The Hebrew language, and the Samaritan Pentateuch.

2. The Greek language.

II. ANCIENT VERSIONS OF THE SCRIPTURES.

1. The Targums, or Chaldee Paraphrases.

2. Ancient Greek versions of the Old Testament.

3. Ancient Oriental versions of the Old and New Testaments.

4. Ancient Western versions of the Scriptures.

5. Use and application of ancient versions.

6. Modern versions of the Scriptures, and especially the English Authorized Version.

7. Various readings occurring in the Old and New Testaments.

8. Quotations from the Old Testament in the New.

III. ON THE POETRY OF THE HEBREWS.

1. Nature of Hebrew Poetry.

2. Gradation of the poetical parallelism.

3. Different kinds of Hebrew poetry.

IV. HARMONIES OF SCRIPTURE.

1. Occasion and design of harmonies.

2. Harmonies of the Old Testament.

3. Harmonies of the New Testament.

Book II.—On the Interpretation of Scripture.

I. ON THE LITERAL, GRAMMATICAL, OR HISTORICAL SENSE OF SCRIPTURE.

1. Explanation of terms.

2. Rules for investigating the meaning of words generally.

3. Aids for investigating the meaning of words in combination.

1. Of the *scope* and *context*.
    1. The scope defined.
    2. Hints for ascertaining the scope.
    3. The context defined.
    4. Hints for examining the context.
2. Analogy of Scripture, or parallel passages.
    1. Nature and importance of parallel passages.
    2. Rules for comparing parallel passages.
3. Of the Analogy of Faith.
    1. Analogy of Faith defined.
    2. Hints for investigating the Analogy of Faith.
4. Historical Circumstances.
5. Ancient Versions.
6. Commentators.
    1. Nature and classes of commentators.
    2. Use of commentators.

II. ON THE INTERPRETATION OF THE FIGURATIVE LANGUAGE OF SCRIPTURE.

1. The interpretation of tropes and figures.
2. Metonymies occurring in Scripture.
    1. Metonymy of the cause.
    2. Metonymy of the effect.
    3. Metonymy of the adjunct, &c.
3. The interpretation of Scripture Metaphors and Allegories.
    1. Nature and sources of metaphors.
    2. Nature of an allegory.
    3. Rules for determining the meaning of an allegory.

4. Interpretation of Scripture parables.
   1. Nature of a parable.
   2. Hints for the interpretation of a parable.
5. On Scripture proverbs.
   1. Nature of proverbs.
   2. Different kinds of proverbs.
   3. Interpretation of New Testament proverbs.
6. Concluding observations on the figurative language of Scripture.
   1. Synecdoche.
   2. Irony.
   3. Hyperbole.

III. THE SPIRITUAL INTERPRETATION OF SCRIPTURE.

1. General observations on the spiritual or mystical sense of Scripture.
   1. The allegorical sense.
   2. The typical sense.
   3. The parabolic sense.
2. Rules for the spiritual or mystical interpretation of Scripture.
3. On the interpretation of types.
   1. Nature of a type, and its different species.
   2. Hints for the interpretation of types.

IV. ON THE INTERPRETATION OF SCRIPTURE PROPHECIES.

1. Rules for ascertaining the *sense* of the prophetic writings.

2. Observations on the *accomplishment* of scripture prophecies.

3. Observations on the accomplishment of prophecies concerning the Messiah in particular.

V. ON THE DOCTRINAL, MORAL, AND PRACTICAL INTERPRETATION OF SCRIPTURE.

1. On the doctrinal interpretation of Scripture.

2. On the moral interpretation of Scripture.

3. On the interpretation of the promises and threatenings of Scripture.

1. Distinction between promises and threatenings.
2. Observations on promises to particular persons.

4. On the practical reading of Scripture.

PART THIRD.

Biblical Geography and Antiquities.

Book I.—Geography of the Holy Land.

I. HISTORICAL GEOGRAPHY OF THE HOLY LAND.

1. Its various names.
2. Its principal divisions.

II. PHYSICAL GEOGRAPHY OF THE HOLY LAND.

1. Number and names of its seasons.
2. Seas, lakes, pools, wells, &c.
3. Mountains, &c.
4. Valleys, plains, &c.
5. Wildernesses or deserts.

Book II.—Political Antiquities of the Jews.

I. DIFFERENT FORMS OF GOVERNMENT, FROM THE PATRIARCHAL TIMES TO THE BABYLONISH CAPTIVITY.

1. The patriarchal.
2. The theocracy.
3. The kingdom.

II. POLITICAL STATE OF THE JEWS, FROM THEIR RETURN FROM THE BABYLONIAN CAPTIVITY, TO THE SUBVERSION OF THEIR CIVIL AND ECCLESIASTICAL POLITY.

1. Under the Maccabees and Herodian family.
2. Under the Roman Procurators.

III. COURTS OF JUDICATURE, LEGAL PROCEEDINGS, CRIMINAL LAW, AND PUNISHMENTS OF THE JEWS.

1. Jewish courts of judicature, and legal proceedings.
2. Roman judicature, manner of trial, and treatment of prisoners.
3. Criminal law of the Jews.
    1. Crimes against God.
    2. Crimes against parents and magistrates.
    3. Crimes against property.
    4. Crimes against persons.
    5. Crimes of malice.
4. Punishments mentioned in the Scriptures.
    1. The non-capital, or inferior punishments.
    2. Number and kinds of capital punishment.

IV. JEWISH AND ROMAN MODES OF COMPUTING TIME, MENTIONED IN THE SCRIPTURES.

1. Hebrew computation of days, &c.
2. Roman computation.

V. ON THE TRIBUTES AND TAXES MENTIONED IN THE SCRIPTURES.—CONTRACTS HOW MADE.

1. Tributes and taxes.
2. Contracts and bargains of sale.

VI. MILITARY AFFAIRS OF THE JEWS, AND OTHER NATIONS MENTIONED IN THE SCRIPTURES.

1. Military discipline of the Jews.
2. Military discipline of the Romans.

Book III.—Sacred Antiquities of the Jews, and of other nations mentioned in the Scriptures.

I. OF SACRED PLACES.

1. Of the tabernacle.
2. Of the temple.
3. Of the high places, proseuchæ, or oratories of the Jews.
4. Of the synagogues of the Jews.

II. SACRED PERSONS.

1. The Jewish Church and its members.
2. Ministers of the temple, and other Ecclesiastical or Sacred persons.

III SACRED THINGS,—SACRIFICES AND OTHER OFFERINGS.

1. Bloody offerings.
2. Burnt offerings.
3. Peace offerings.

4. Sin offerings.
5. Trespass offerings.
6. Periodical Sacrifices.
7. Unbloody sacrifices.
8. Drink offerings.
9. Various oblations.

IV. SACRED TIMES AND SEASONS OBSERVED BY THE JEWS.

1. The Sabbath.
2. Monthly Festivals.
3. The Passover.
4. The Feast of Pentecost.
5. The Feast of Tabernacles.
6. The Feast of Trumpets.
7. The Day of Atonement.
8. The Feast of Purim.
9. The Feast of Dedication.
10. The Sabbatical Year.
11. The Jubilee.

V. SACRED OBLIGATIONS AND DUTIES.

1. Of oaths.
2. Nature and different kinds of vows.
3. Purifications.
4. Ceremonial uncleannesses.

VI. ON THE CORRUPTIONS OF RELIGION BY THE JEWS.

1. Idolatry of the Jews.

2. Jewish sects mentioned in the New Testament.
3. The corruption of the Jewish people.

Book IV.—Domestic Antiquities of the Jews, &c.

I. ON THE DWELLINGS OF THE JEWS.

II. ON THE DRESS OF THE JEWS.

III. MARRIAGE CUSTOMS OF THE JEWS.

IV. BIRTH, EDUCATION, &c. OF CHILDREN.

V. THE CONDITION OF SLAVES, AND THE CUSTOMS RELATING TO THEM, MENTIONED, OR ALLUDED TO, IN THE NEW TESTAMENT.

VI. DOMESTIC CUSTOMS AND USAGES OF THE JEWS.

VII. OCCUPATIONS, ARTS AND SCIENCES OF THE HEBREWS.

1. Agriculture and horticulture of the Jews.
2. Arts and sciences of the Jews.

VIII. ALLUSIONS TO THE THEATRES, TO THEARICAL PERFORMANCES, AND TO THE GRECIAN GAMES, IN THE NEW TESTAMENT.

IX. FUNERAL RITES, &c. AMONG THE JEWS.

PART FOURTH.

On the Analysis of Scripture.

Book I.—Analysis of the Old Testament.

I. THE PENTATEUCH.

II. THE HISTORICAL BOOKS.

III. THE POETICAL BOOKS.

IV. GENERAL OBSERVATIONS ON THE PROPHETS AND THEIR WRITINGS.

V. PROPHETS WHO FLOURISHED BEFORE THE BABYLONIAN CAPTIVITY.

VI. PROPHETS WHO FLOURISHED NEAR TO, AND DURING THE BABYLONIAN CAPTIVITY.

VII. OF THE PROPHETS WHO FLOURISHED AFTER THE RETURN OF THE JEWS FROM BABYLON.

VIII. ON THE APOCHRYPHA.

Book II.—Analysis of the New Testament.

I. HISTORICAL BOOKS OF THE NEW TESTAMENT.

II. EPISTOLARY OR DOCTRINAL WRITINGS, &c.

III. THE CATHOLIC EPISTLES.

The outline given above is somewhat *full;* but the importance of this branch of a minister's acquirements, in order to a correct understanding of the Word of God, and a right interpretation of it, is the justification pleaded. The candidate who thoroughly masters this work will facilitate his future progress in Biblical knowledge to an untold extent.

WESLEY'S SERMONS, &c., &c. *

The candidate will prepare himself to *define* accurately, to *explain*, and *prove*, the *distinctive* doctrines of *Methodism*, as well as the great and leading doctrines of the Scriptures generally: in particular the following, viz.:

* The examiner may combine the topics given below with those that are strictly BIBLICAL, wherever they coincide.

1. Primitive state of man; 2. Original sin; 3. General Redemption; 4. Deity of Christ; 5. Deity and personality of the Holy Ghost; 6. Salvation by faith; 7. Justification by faith; 8. Repentance and faith; and their fruits respectively; 9. Regeneration and its evidences; 10. The direct witness of the Holy Spirit; 11. The witness of our own spirit; 12. Growth in grace; 13. Christian perfection; 14. Sin in believers; 15. Repentance of believers; 16. The law of God; 17. Divine Providence; 18. Possibility of falling from grace; 19. The resurrection of the body; 20. General judgment; 21. Future and eternal rewards and punishments.

WATSON'S INSTITUTES.

PART FIRST.

Evidences of the Divine Authority of the Holy Scriptures.

I. PRESUMPTIVE EVIDENCE.

1. That a direct revelation would be made in some way.

2. That it would be made in *this way*, i. e., in the *manner* in which Christianity professes to have been revealed.

II. DIRECT EVIDENCE,

preliminary to the introduction of which, are considered,

1. The kind and degree of evidence necessary to authenticate a revelation.

2. The use and limitation of reason in religion; after which the positive evidences are introduced under the following heads, viz.:

I. External evidence.

1. Preliminaries.
    1. Antiquity of the Scriptures.
    2. Uncorrupted preservation of the Books of Scripture.
    3. Credibility of the testimony of the sacred writers; which being established, of course proves the *genuineness* and *authenticity* of the books of Scripture.
2. Argument.
    1. From miracles
        1. *Real* miracles were wrought.
        2. Objections to the proofs from miracles answered.
    2. From prophecy.
        1. *Real* predictions were delivered.
        2. Objections to the proof from prophecy answered.

II. Internal Evidence.

1. The excellence and beneficial tendency of the *doctrines* of Scripture.

2. *Moral* tendency of the Scriptures.

3. *Style* and *manner* of the sacred writers.

III. Collateral evidence; and, finally,

IV. Miscellaneous Objections answered.

The candidate will do well to avail himself of the assistance afforded in the *Analysis* of Watson, prefixed to the American edition of the Institutes. The Analysis may also be had separately by those who need it.

THOROUGHNESS in the "course" prescribed, is before all things else desirable. But as there will be some whose previous acquaintance with these subjects, or superior facilities for accomplishing more, should have ample scope, something more is added as

Additional for Honours. *

I. THE DOCTRINE OF ORIGINAL SIN

as shown by Wesley,

1. From Scripture.
2. From reason.
3. From experience.

II. A DEMONSTRATION OF MAN'S CORRUPT AND LOST ESTATE, as evinced by Fletcher, and set forth

1. In the Holy Scriptures.
2. In man's circumstances as an inhabitant of the natural world.
3. As a citizen of the moral world.
4. As an inhabitant of the Christian world.
5. Inferences from the doctrine.

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* This department will be required of those candidates only, who can take it without injury to the *thoroughness* demanded in the regular course. Should the candidate, therefore, be obliged to omit it for any year, it is earnestly recommended that, at his earliest opportunity afterwards, it should engage his studious attention.

III. CHECKS TO ANTINOMIANISM.

1. Occasion of the controversy.
2. Doctrines in dispute.
3. Character of the defence.
4. The result.

Second Year.

For the *Second Year*, the candidate shall be examined in *Theology* and *Ecclesiastical History*, in the following order:

TEXT BOOKS.

Watson's Theological Institutes, Part Second; Mosheim's Ecclesiastical History, (Murdoch's Translation, English Edition, with Notes by Dr. Reid); G Smith's History of Wesleyan Methodism *; and Bangs's History of the Methodist Episcopal Church.

ADDITIONAL FOR HONOURS.

Smith's Sacred Annals: 1. The Patriarchal Age; 2. The Hebrew People.

WATSON'S THEOLOGICAL INSTITUTES: PART SECOND.

Doctrines of the Holy Scriptures.

I. DOCTRINES RELATING TO GOD.

1. His existence.
2. His attributes.
3. Persons.

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* Recently published in England.

1. Doctrine of the Trinity.
2. Deity of Christ.
3. Humanity of Christ.
4. Deity and Personality of the Holy Ghost.

II. DOCTRINES RELATING TO MAN.

1. Original Sin.
2. Redemption.
   1. Principles of.
   2. Benefits of.

ECCLESIASTICAL HISTORY, &c.

1. A definition of Ecclesiastical History.
2. Its divisions.
3. Its sources.
4. Its uses, general and special.

FIRST CENTURY.

1. Civil and religious state of the World at the birth of Christ.
2. Civil and religious condition of the Jews at that time.
3. An account of the ministry of John the Baptist.
4. An outline of the Life of Christ.
5. The progress of Christianity till the death of Stephen.

6. The conversion, labours and sufferings of St. Paul.

7. The spread of Christianity until the death of St. John.

8. The principal writers in the early Christian church.

9. Some account of the labours and death of the several Apostles, and of other apostolic men.

10. The heresies which sprung up about this time.

SECOND CENTURY.

1. Progress of Christianity during this century.

2. Internal condition of the church, writers, &c.

3. Character of the Roman emperors, and sufferings of the Christians.

THIRD CENTURY.

1. Prosperous and adverse events of the third century.

2. Internal state of Christianity at this period.

FOURTH, FIFTH AND SIXTH CENTURIES.

1. An outline of the history of the church during this period.

2. Growth of the usurping power of Rome.

3. Condition of Christianity in the East.

SEVENTH CENTURY.

1. Condition of Christianity at the commencement o this century.

2. Development of the papal heresy.

3. Rise and spread of Mohammedanism.

4. History of Religion and Theology at this time.

EIGHTH TO SIXTEENTH CENTURY.

An outline of the history of the church from the accession of Charlemagne to the Reformation by Luther.

SIXTEENTH CENTURY.

1. State of Christianity at this period.

2. General and special causes contributing to the Reformation.

3. Its commencement and progress to the year 1555.

4. Results of the Reformation in the respective countries of Europe.

SEVENTEENTH CENTURY.

1. General history of Christianity in this century.

2. Of the Romish Church in particular.

3. Of the Greek and Oriental churches.

4. Of the Lutheran churches.

5. Of the Reformed churches.

6. Of the Arminians or Remonstrants.

7. Of the Quakers.

8. Of the Mennonites or Anabaptists.

9. Of the Socinians and Arians.

10. Of the minor sects.

11. Condition of religion in the churches of Great Britain at the close of this century.

EIGHTEENTH CENTURY.

1. Brief sketch of the ecclesiastical history of the eighteenth century.

2. Rise and spread of Methodism in Great Britain.
3. In America and other parts.

NINETEENTH CENTURY.

1. Missionary enterprize in this century.
2. Canadian Methodism.
3. Call and qualifications of the Christian ministry.
4. Orders and powers of the Christian ministry.
5. The different forms of church government, and of Wesleyan Methodism in particular.
6. The best means of promoting Christianity.

ADDITIONAL FOR HONOURS.

SMITH'S SACRED ANNALS, VOLS. I. & II.

I. "THE PATRIARCHAL AGE."

1. Preliminary dissertation.
    1. Chronology of the Patriarchal Age.
    2. Learning, literature and science of that age.
2. The creation of the World and man.
    1. Sublimity and importance of the subject.
    2. The Mosaic narrative.
    3. Notices of Creation handed down by profane history.
3. The primitive condition of man, his fall, and the promise of a Redeemer.
4. History of mankind from the Fall to the Deluge.
    1. First generation.
    2. Second generation.
    3. Third generation.

4. Fourth generation.
5. Fifth generation.
6. Sixth generation.
7. Seventh generation.
8. Eighth generation.
9. Ninth generation.
10. Tenth generation.

5. The religion of the antediluvians.
   1. Doctrines and duties believed and practiced by the pious Patriarchs.
   2. Divine laws acknowledged.
6. The deluge.
   1. Reason of the calamity.
   2. Objections considered and answered.
7. The history of mankind from the Deluge to the Dispersion.
8. The Dispersion.
   1. The building of Babel.
   2. Nimrod.
   3. The City—the Tower—the Confusion of Tongues.
9. The history of the Scripture Patriarchs, from the Dispersion to the death of Isaac.
   1. History of Job and his times.
   2. Serug—Nahor—Terah—Abraham—-Lot—-Ishmael and Isaac.
10. Religion of the post-diluvian Patriarchs.
   1. Measure of revealed truth possessed.
   2. Doctrines believed.
11. The rise of Empires, and the progress of Idolatry.
   1. Babylon. 2. Assyria. 3. China. 4. Egypt.

12. A general view of the post-diluvian period.
13. Concluding observations.
    1. General views.
    2. Application of these views.

II. "THE HEBREW PEOPLE."

1. Introduction.
    1. Personal and family history of the Hebrew Patriarchs.
    2. The miracles which preceded and effected the Exodus.
2. The history of the Hebrews in the Wilderness.
3. The religion of the Hebrews in the Wilderness.
    1. Character and circumstances of divine worship at this time.
    2. Religious revelations made to the Hebrews in the Wilderness.
    3. The priesthood.
    4. Religious festivals.
    5. Character of this religious system.
4. History of the Israelites under the government of Joshua and Judges.
    1. Peculiar circumstances of the Hebrews when Joshua was called to be their leader.
    2. Important change in Hebrew polity consequent on the death of Joshua.
    3. Number and character of their various servitudes.
5. History of the Hebrew people from the establishment of monarchy to the division of the kingdom.
    1. Samuel recognized as a prophet.
    2. The elders ask a king.
    3. The reign of Saul.

4. The accession and reign of David.
5. State of the Hebrew kingdom at the close of David's reign.
6. The accession and reign of Solomon.
7. His commercial policy.
8. The division of the kingdom at his death.

6. The religion of the Hebrews from their entrance into Canaan to the division of the kingdom.

1. The religious system communicated to the Israelites in the Wilderness.
2. State of religious worship under the Judges.
3. Building and dedication of the Temple.
4. Personal religion of Samuel, David, Solomon.
5. Doctrinal opinions existing.

7. History and religion of the Kingdom of Israel.

1. Consequences of the division of the Hebrews into two independent kingdoms.
2. Spread of idolatry in the Kingdom of Israel.

8. History and religion of the Kingdom of Judah.

1. Rehoboam's reign.
2. Jehosaphat's reign.
3. Restoration of the Groves and High Places.
4. Uzziah's invasion of the priests' office.

9. History of the Hebrews during the Captivity.

1. Peculiar condition of the Hebrews at this period.
2. Prophets under the Captivity.
3. The Restoration.

10. Religion of the Hebrews during the Captivity.

1. The fall of the Hebrew nation a divine infliction.
2. The presence of Jehovah withdrawn from the Temple.

3. Messianic prophecies of Isaiah, Hosea, Joel and Micah.

11. The History of the Hebrews from the Restoration to the establishment of Independence.

12. The history of the Jews from the establishment of their independence, to the time of Christ.

13. The religion of the Hebrews from the Restoration to the time of Christ.

1. State of religion after the Restoration.
2. The doctrines held respe cting the Divine Natur and the Promised Redeemer.
3. The peculiarities, character, and influence of the several religious sects which obtained at this time.
4. The views entertained of personal religion.

14 The genius of the dispensation.

1. Unique development of Divine government.
2. Remedial agency.
3. Means of effecting the promised redemption.

The candidate who makes himself acquainted with the contents of the two last works (Smith's), will be richly compensated for his pains. They afford an amount of matter elucidating the history of the times embraced in their range, which is scarcely accessible through any other channel.

Third Year.

For the *Third Year* the Candidates shall be examined in *Theology*, and *Ancient* and *Modern History*, in the following order:

TEXT BOOKS.

Watson's Theological Institutes, Parts III. and IV.; Pearson's Exposition of the Creed, and Taylor's Manual of Ancient and Modern History.

ADDITIONAL FOR HONOURS.

Smith's Sacred Annals: (3) The Gentile Nations.

WATSON'S THEOLOGICAL INSTITUTES.*

PART THIRD.

I. MORALS OF CHRISTIANITY.

1. The Moral Law.
2. The Duties we owe to God.
3. Duties to our neighbour.

* The examination on this work will be conducted by the Analysis of the Institutes referred to at page 21.

PART FOURTH.

II. INSTITUTIONS OF CHRISTIANITY.

1. The Christian Church.
2. The Christian Sacraments.
   1. Number and nature of Sacraments.
   2. Sacrament of Baptism.
   3. Sacrament of the Lord's Supper.

PEARSON ON THE CREED.

ARTICLE I.

Sec. I. "I believe."

The three things implied in the word *Credo.*

1. With respect to internal faith or belief.
2. With respect to the external confession of the faith thus explained.
3. With respect to the obligation of thus believing and confessing, as declared in the word "Credo."

A summary of what is meant by these words, "I believe."

Sec. II. "I believe in God."

The three considerations involved in the proposition, "I believe in God."

1. With respect to the meaning of the term "God."
2. With respect to the existence of the Being thus declared in the Creed.
3. With respect to the unity of this Being.

A summary of what is meant by "I believe in God."

Sec. III. "*I believe in God the Father.*"

Considering the relative term *Father*, ascribed to God in the first part of the Creed, either with respect to the creation immediately following this, or the correlative *Son*, who is the subject of the second part of the Creed next following.

1. With relation to the whole creation of which we are a part, and the part principally concerned in the term as thus applied.

2. With relation to the "Only Son" hereafter mentioned in the Creed.

A summary of the truths confessed in this primary article of our Christian Religion—belief in God the Father.

Sec. IV. "*I believe in God the Father Almighty.*"

Respecting the epithet "Almighty," immediately added to the confession of belief in God by the church militant, as it is to the adoration of him above by the Church triumphant, as described in the Apocalyse,—the Greek word Παντοκράτωρ here used, as by the writers of the New Testament, after the Alexandrine interpreters of the Old may be taken with reference to two different Hebrew words of which they make it severally the representative.

1. Considering the "Lord God Almighty" as the most usual translation of the common Hebrew title, "Jehovah God of Hosts," and consequently as the ex-

pression of God's absolute dominion in the Hosts of heaven and of earth.

2. Considering the word Παντοκράτωρ as the constant translation of another Hebrew title of God, viz. Shaddai, by which is denoted His all-sufficiency and power of Himself, without the intervention of any of the hosts of His subjects to execute his will, in which his dominion stands distinguished *in kind* from that of all lower potentates.

3. Considering this word Παντοκράτωρ in two further senses which some ancients have ascribed to it.

A summary of what is contained in this great epithet applied to God.

Sec. V. "Maker of Heaven and Earth."

With respect to the attribute of Creation annexed to God the Father Almighty,

1. As to the object of that creation, viz. "Heaven and earth."

2. As to the nature of the Act, viz. Creation, which has been sufficiently considered in the second division of the first head.

3. As to the Agent, viz. God, considered with reference to this great act of his power.

4. As to the importance of thus recognizing Cod as the Creator: explain how it is necessary.

A summary of this final clause of the first article of our Creed.

ARTICLE II.

"AND IN JESUS CHRIST HIS ONLY SON OUR LORD."

Sec. I. "*And in Jesus.*"

In the appellation "Jesus Christ," which characterizes the next great object of christian belief,—distinguishing between the proper name and the official title,—We begin with the formal, or the nomination strictly so called. And,

1. Respecting the ordinary use of the name "Jesus."
2. Respecting the import of the name.
3. Respecting the applicability of the name thus expressed, though so common, to the actual Messiah or Christ (though not *described* by this his proper name) in the ancient prophecies.
4. Respecting the expressiveness to ourselves of this ever-blessed name of *Jesus*, to which all things in heaven and earth are to bow, and the importance of our thus personally acknowledging *Jesus* our *Saviour*.

Sec. II. "*And in Jesus Christ,*"

We proceed from the proper name *Jesus*, by which even his enemies termed him, to the title *Christ*, which is in Greek precisely equivalent to the Hebrew *Messiah*. And,

1. Respecting the interpretation of this title מָשִׁיחַ (Mashiach) or ΧΡΙΣΤΟΣ.
2. Respecting the expectation of a person to whom

this sacred title was to belong, in a most eminent and peculiar manner, of which all preceding unctions were but figures and precursors.

3. Respecting the fulfilment of this expectation of the Christ in the sole person of Jesus our Saviour.

4. Respecting the manifestation of the peculiar import explained to belong to the term Messiah, or Christ, in the actual work of Him who was thus expected and announced, and who thus fulfilled the expectation.

5. Respecting the mode in which He who was thus eminently Christ, the Messiah or Anointed, received the unction of the peculiar offices thus unfolded.

6. Respecting the necessity of believing and confessing this great and most distinguishing titular adjunct to the name of our Lord.

A summary, in few words of what is meant by confessing our Lord Jesus as the Christ.

Sec. III. "*His only Son.*"

The appellation of Our Lord in the Creed, being immediately followed by the assertion of His filiation; in discussing this we must consider,

1. The account of this designation.

2. The explanation of it, stating how Jesus is the Son of God.

3. For the necessity of this article of faith, exhibit it in its bearing.

A summary, in few words, of the momentous truth of Christian belief, expressed in these words, "His only Son."

Sec. IV. "Our Lord."

Respecting the next name of Jesus Christ the Son of God, viz. "Our Lord," which in the language of the Holy Scriptures is not merely a descriptive adjunct to the title of Christ, but itself a proper title or appellation, so as singly and separately taken to mean Him only:

1. Show the meaning of the term ΚΥΡΙΟΣ in Scripture.

2. The application of this name to our Lord Jesus Christ.

3. The extent of the Lordship thus ascribed to Christ.

4. The necessity of believing and professing this article of faith.

A summary of what is implied in this concluding circumstance of the primary article of Christian belief.

ARTICLE III.

"WHO WAS CONCEIVED OF THE HOLY GHOST, BORN OF THE VIRGIN MARY."

Sec. I. "Who was Conceived (and Born.")

State what is the difference between the older Creeds, and this our Creed in the latter editions of it, as to the conception and birth of Christ,—and what is important to be observed on this, that we may view the two clauses in connexion, (as being both *of* the Virgin Mary, and both *by* the power of the Holy Ghost,) and thus learn the whole sense of the ancient church on this article.

1. Proof that He of whom this is said, being true God from everlasting, is nevertheless neither the Father nor the Holy Ghost, but he alone whose eternal generation, and dominion, and Lordship, have been before severally proved.

2. That in *His* being *conceived* and born, we imply a true and entire participation of the same nature with other men.

3. That in this entire assumption of human nature, He did not cease to be, as to His Divine nature, the same as before; the two natures of perfect God and perfect man remaining in the same subject, but entirely distinct.

4. That the doctrine proved under the preceding heads is not a bare scholastic speculation, but a most indispensable and fundamental truth in Christianity.

Sec. II. "*By the Holy Ghost.*"

With respect to the power and operation through which this conception of our Lord by the Virgin was effected,

1. Proof of what this assertion of a special Divine power *excludes*.

2. That the assertion *includes* an extraordinary operation of Divine power, by which the Virgin was caused to be a mother, in every respect as other mothers.

3. That the belief in this operation of the Holy Spirit of God in the conception and birth of Jesus Christ our Lord is necessary.

A summary of what is implied in this part of the article.

Sec. III. "*Born of the Virgin Mary.*"

With respect to her, of whom Our Lord Jesus Christ was thus conceived and born—consider

1. Her name. Heb. מרים.

2. Her descent.

3. Her condition—expressed by her inseparable and constant designation, the "Virgin."

4. The necessity of believing this, viz. that our Lord, the only-begotton Son of God, was thus born of the Virgin Mary as man.

A summary of what is contained in this confession of Christ Our Lord as born of the Virgin.

ARTICLE IV.

"SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD, AND BURIED."

Sec. I. "*Suffered.*"

In this capital Article of the Christian Creed, the Passion properly constituted but one subject:—Beginning therefore, generally, with the Article of Passion or suffering, we are to consider—

1. Who it was that suffered: and that in two respects, *official* and *personal*.

2. *What* it was that Jesus Christ the only Son of God, did thus suffer, as the Creed declares, under Pontius Pilate.

3. What is the *necessity* of the sufferings of Jesus Christ our Lord, and our belief in them.

A summary of the import of this article of the Passion generally.

Sec. II. "*Under Pontius Pilate.*"

Respecting the circumstance of time declared by adding the name of the then Roman Governor of Judea, Pontius Pilate, who though a stranger to the commonwealth of Israel, and to the Church of Christ, is thus commemorated among the objects of the Divine Faith of Christians to the end of time,—we have to consider,

1. His recorded name—consisting of two parts; [the *prænomen* not being mentioned nor known.]

2. His official state in the Roman Empire, as procurator of Judea.

3. His *character* and *disposition* as evinced in other circumstances, told in profane history as well as in the Gospel.

4. The necessity of this person's name and character expressed to us in this capital Article of our belief.

A summary of what is contained in this second necessary circumstance of the article of the Passion.

Sec. III. "*Was crucified.*"

Respecting the most remarkable particular of this suffering of our Lord, viz., His Crucifixion, show

1. That this circumstance of the Messiah's suffering, though the great stumbling-stone of the Jews, was exhibited to them also very distinctly.

2. That Jesus whom we believe to be the Christ, did so suffer as those preceding adumbrations and predictions stated that Christ should suffer.

3. The nature of this punishment—now not understood, as it was of old, by the bare mention of the word.

4. That thus to believe in "Christ crucified," is rightly made the necessary characteristic of Christian faith on several accounts.

A summary of this third and most particular circumstance of our Lord's passion.

Sec. IV. "Dead."

In the assertion of Christ's death—not necessarily connected with the preceding one of His Passion, as may be shown,—

1. Prove that the Messiah was, according to the Scriptures, to die, as well as to suffer.

2. That in conformity with these presignifications, our Lord did die.

3. Wherein consisted this Death of Jesus Christ, our Lord and God.

4. That the belief of this great fact is necessary, as referred to Christ in His threefold capacity—viz., as Prophet, Priest, and King.

Sum up, therefore, this article of our Lord's death.

Sec. V. "And buried."

In the assertion of our Lord's Burial, which in this clause follows the two preceding of His Passion, and His Death, show

1. That the Messiah must be buried.
2. That Jesus Christ, our Lord, was accordingly buried.
3. That the belief of this circumstance is necessary.

Sum up, therefore, this termination of the Central Article of the Christian Creed.

ARTICLE V.

"HE DESCENDED INTO HELL: THE THIRD DAY HE ROSE AGAIN FROM THE DEAD."

Sec. I. "He descended into Hell.

Respecting the descent into hell, show

1. The history of this dogma of faith.
2. The explication of this article.

Sum up, therefore, in a few words, this remarkable part of the Article respecting our Saviour's triumph over Death.

Sec. II. "*He rose again.*"

On the great article of Christ's resurrection, that follows in the Creed, consider the act implied in the word "*Resurrexit.*"

1. Show that the Messiah or Christ was to rise again from the dead.

2. Show that Jesus our Lord was evinced to be that Messiah or Christ, as by other tokens, so by this most eminently, that he did thus rise again from the dead according to the Scriptures.

Sec. III. "*He rose again from the dead.*"

Next, considering the precise nature of this act, as being the *Resurrection from the Dead,*

1. Define the true nature of such a Resurrection from the Dead.

2. Prove that the Resurrection of Jesus Christ truly answered to the above definition.

3. Prove, respecting the cause of this resurrection, by which its true and proper nature is furthur confirmed; that, &c.

Sec. IV. "*The third day he rose again.*"

Considering the time so expressly marked as a point of faith in the Creed—viz., *the third day:*

1. Show that the Messiah or Christ was thus to remain dead three days, and also to rise again on the third

day from the day of His Passion—viz., on the Lord's day, or Sunday.

2. Show that Jesus our Lord, the true Messiah or Christ, did actually realize in both respects what was announced of Him, having been crucified on the Friday of the preparation of that Paschal Feast, and rising again the third day after, on Easter Sunday.

3. Declare the belief, and consequent observance, which the Church of Christ have ever since founded upon this great fact—viz., that our Lord buried with himself in the grave the obligation of the Jewish Sabbath, during which he lay there, and raised up again in a new form the obligation of the fourth commandment, ever since attached to the day on which he broke the bars of death, and opened eternal life to all believers.

Sec. V. "The third day he rose again."

Reverting, therefore, to the total consideration of the article whose parts we have thus severally examined in the preceding sections, we have only left to,

Finally, Show the importance of the doctrine of Christ's Resurrection, which is thus proved, thus explained, and thus observed by the standing customs of the Christian world, in several respects.

Sum up, therefore, in few words, this capital Article of our Christian faith.

ARTICLE VI.

'HE ASCENDED INTO HEAVEN, AND SITTETH ON THE RIGHT HAND OF GOD THE FATHER ALMIGHTY.

Sec. I. "*He ascended into heaven.*"

In considering the ascension of our Lord from earth to heaven, preparatory to His sitting at the right hand of the Majesty on high,—

1. Prove that the promised Messiah or Christ was thus to ascend.

2. Prove that what was thus foretold and represented of the promised Christ, was actually performed by Jesus our Lord.

3. Prove what was that heaven which was the termination of our Lord's Ascension from earth.

4. Declare the use of this Article of faith.

Sec. II. "*And sitteth at the right hand of God the Father.*"

In considering the Session of Christ the Son of God at the right hand of the Almighty Father,—

1. Prove that the promised Messiah was thus to sit at God's right hand.

2. Prove that Jesus, whom we worship as the true Messiah or Christ, did thus sit at God's right hand, from the testimony of the Apostles.

3. Explain the import of this phrase.

4. Show the use of this Article of belief in Christ's Session at God's right hand.

Sec. III. "*Of God the Father Almighty.*"

Sum up, in a few words, what is included in the whole of this Article of Christ's Ascension and Session at the right hand of power.

ARTICLE VII.

"FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD."

Sec. I. "*From thence he shall come.*"

In the next great Article of Christian faith respecting the second coming of our Lord, yet future,

1. Considering the future Advent in itself.

2. Considering the place from which the Lord is to come, indicated by the words "from thence."

Sec. II. "*He shall come to judge.*"

Considering the third point connected with this Advent: viz., the *principal purpose* assigned for the future coming of our Lord from heaven:

1. Prove that there is a judgment to come.

2. Prove that though God, as God, is the judge of all his creatures, and therefore all the persons of the sacred Trinity are concerned in this judgment, yet is Christ peculiarly and distinctively the judge of the world.

3. Show the circumstances of this judgment as they are represented, according to our capacity of understanding, in Scripture.

Sec. III. "*The quick and the dead.*"

With respect to those who are the Objects of this action—viz., "The quick and the dead,"—

1. Prove negatively who they are not.

2. Prove positively that the persons meant are those that shall be found *alive* physically, and those that shall have died, at the time of Christ's second advent, respectively.

3. Show the necessity of this belief of Christ's Advent to judgment.

Sum up, therefore, in few words, this great article of religion.

ARTICLE VIII.

"I BELIEVE IN THE HOLY GHOST."

"*I believe in the Holy Ghost.*"

In the next Article, which begins the third division of the Creed, considering the great object of belief simply, without reference to the peculiar form in which this part, like the first and second, is understood; and from which the Divinity of the Spirit, as of the Father and the Son, has been inferred:—

1. With respect to the Holy Ghost, prove his existence and nature.

2. Describe his office in the Christian economy.

3. Explain the necessity of thus believing in the Holy Ghost, both as to his nature and office.

Sum up, therefore, in a few words, this fundamental Article of Christian Faith.

ARTICLE IX.

"THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS."

Sec. I. "*The Church.*"

In the next Article, the "Holy Catholic Church" (of which the last epithet was added by the Greeks), we have to consider, respecting the thing believed, which is the *Church, (Ecclesia),*—

1. The import of the word, Church.

2. The actual existence of the one Church of Christ, thus propounded to us as an object of faith.

Sec. II. "*The Holy Church.*"

We have, in the next place, to consider the properties here assigned to the Church, as the *Holy Catholic* Church. And beginning with sanctity or holiness,—

1. Show how this most important attribute belongs to the Church on several accounts.

2. Explain in what respects this attribute of Holiness is thus predicated of the Christian Church.

Sec. III. "*The Catholic Church.*"

In considering the next great Attribute—viz., Catholicity: this word, though added to the Creed as it first

stood, indicating a property of great dignity and importance: we are to consider,—

1. The *name*, as used by the Fathers from the earliest times next to the Apostles, with some diversity of acceptation.

2. The *truth* of the epithet, whose meaning in itself, and as applied to the Church, has been thus fully explained.

Sec. IV. "The Holy Catholic Church."

Having thus explained at large the nature and unity of the Christian Church, with its two great attributes of Sanctity and Catholicity, we have now to consider,—

3. The necessity of thus believing in the Holy Catholic Church.

Sum up, therefore, in a few words, this essential Article of the Christian Creed.

Sec. V. "The Communion of Saints."

Respecting the Article of the "Communion of Saints"—

1. Consider those whose communion is here asserted.

2. Considering what is here predicted of the Saints first described—viz., Communion, declare the persons with whom they have this communion or fellowship.

3. Considering the importance of this belief, show how it is necessary to believe this Communion of Saints.

Sum up, therefore, what Christians believe on this Article.

ARTICLE X.

"THE FORGIVENESS OF SINS."

"*The forgiveness of Sins.*"

This Article being placed in the Creed next after that which relates to the Holy Catholic Church, in which is the Communion of Saints, we have to consider,—

1. Respecting the *fact* thus indicated—viz., that the Remission of Sins—which is equivalent to Pardon or Forgiveness—is obtained in the Holy Catholic Church.

2. Respecting the necessity of believing this forgiveness.

Sum up, therefore, in a few words, what we profess to believe on this great Article.

ARTICLE XI.

"THE RESURRECTION OF THE BODY."

"*The Resurrection of the Body.*"

Having already, in the great Article of Christ's rising again from the dead, explained the nature of resurrection in general, it remains here that we should consider severally,—

1. What is the future Resurrection here mentioned and wherein differing from that great resurrection of our Lord?

2. Who are those who shall be thus raised from the dead?

3. The mode, time, and circumstances of this general Resurrection.

4. The value and necessity of this great truth of the future general Resurrection.

Sum up, therefore, in few words, this momentous Article of the Christian's belief.

ARTICLE XII.

"AND THE LIFE EVERLASTING."

"And the Life Everlasting."

On the last Article of the Creed—"The Life Everlasting"—which expression, though, like that of the resurrection of the dead, it be most frequently used in Scripture for the just alone, is, like that, capable of being understood with reference to both the great divisions of mankind; we have accordingly to consider,—

1. The true doctrine of everlasting life: and that doubly, as relating to the wicked and the good.

2. The uses of this doctrine thus expounded.

Sum up, therefore, in a few words, this conclusion of our Christian faith.

TAYLOR'S MANUAL OF ANCIENT AND MODERN HISTORY.

To this work is prefixed a full analysis of its contents, which, with the questions affixed to it, by the Rev. L. L. Smith, renders any topical arrangement of its leading

subjects here, altogether unnecessary. Every assistance to both Candidate and Examiner will be found in the work itself.

ADDITIONAL FOR HONOURS.

SMITH'S SACRED ANNALS: (III.) "THE GENTILE NATIONS."

Preliminary Dissertation.

The Origin, Character, Mysteries, and Oracles of Pagan Idolatry.

I. Egypt: its History.

II. Religion of the Egyptians.

III. History of the Assyrians.

IV. History of the Babylonians.

V. Religion of the Assyrians and Babylonians.

VI. History of the Medes.

VII. The Persians and the Medo-Persian Empire.

VIII. The Religion of the Persians.

IX. History of the Grecian States.

X. The Religion of Greece.

XI. History of Rome.

XII. The Religion of Rome.

XIII. A General Review of the History and Religion of the Gentile Nations.

Fourth Year.

For the *Fourth Year* the Candidates shall be examined in *Theology*, *Philosophy*, *Logic* and *Rhetoric*, in the following order:

TEXT BOOKS.

Butler's Analogy, with Tefft's Analysis; Upham's Mental Philosophy; Whately's Elements of Logic; Whately's Elements of Rhetoric.

ADDITIONAL FOR HONOURS.

Examination by miscellaneous Questions on the *Theological* part of the foregoing course.

BUTLER'S ANALOGY.

The peculiar form of this incomparable work, scarcely allows of any *topical* arrangement of its contents, other than that which is contained in the titles of its several Chapters. To these, are here subjoined, appropriate questions from Hobart's Analysis of Butler, which will materially assist both the candidate and the examiner.

INTRODUCTION.

1. How is *probable* evidence distinguished from *demonstrative;* and to what may the former at length amount? Illustrate this by a fact in nature.

2. What exception does Locke justly produce to the following general rule, namely: that from observing a likeness in an event to another which has come to pass, we determine on the probability of its occurrence, and so of every thing else.

3. What imperfection naturally attaches itself to our reasoning by analogy, from the extent of our observation being limited? Quote Dr. Leland's observation as to the exact value of experience, in reasoning upon a reported fact.

4. How do men act in all worldly affairs with respect to probable evidence?

5. Quote the argument from Beattie by which he endeavours to prove that *likeness,* would produce presumption, then opinion, lastly conviction.

6. What does Origen say upon the application of analogy to religion? How does Butler support and confirm his argument?

7. What degree of weight is to be attached to the argument from analogy; and in what consists its principal excellence?

8. What general answer may we give to those who would argue from the *possibility* to the *propriety* of a better than the existing form of Divine government?

PART I.

Natural Religion.

I. ON A FUTURE STATE.

1. Describe at full length the scheme of the first part of the analogy which treats on *natural* religion.

2. How does Butler correct Locke in his definition of *personal identity?*

3. How does the analogy of nature warrant us to assert that a future and different state of existence is probable?

4. Why is it probable that we may continue endued with the same capacities, unless they may be destroyed by death?

5. Show that there is no ground from reason or from analogy, to presume that death does *destroy* any faculty of perception or action.

6. What answer can be given in refutation of the objection that "Living beings are compounded, and so divisible," and consequently liable to complete destruction?

7. By what argument do we arrive at the following conclusion, viz.: That the dissolution of matter in which living beings were most *nearly interested*, is not *their* dissolution? And to the truth of what proof is this conclusion applied?

8. Show that there is no probability that Death will cause the destruction of our *present* powers of reflection.

9. Explain what is meant by the assertion that "Our entrance upon another state will be natural."

10. Show that the credibility of a future life, insisted on by Butler, in this chapter, answers all the purposes of religion that a *demonstrative* proof would.

II. ON THE GOVERNMENT OF GOD BY REWARDS AND PUNHISMENTS, AND PARTICULARLY ON THE LATTER.

1. What supposition makes the consideration of the question concerning a future life, *evidently important* to each individual?

2. Describe the *general analogy* which makes a future state of rewards and punishments perfectly probable.

3. Why is the *present* happiness or misery of creatures left so much dependent upon themselves?

4. Suppose it to be granted that "The dispensation of happiness and misery in this world is to be ascribed to the *general course of nature*," what follows from that admission?

5. What is the *proper formal* notion of *government*, whether human or divine? and what would be the most perfect manner of it?

6. State the two objections urged against the assertion that "Pleasure or pain is annexed by God to certain actions, as an apparent inducement for our conduct," and refute them.

7. Describe at full length the particular instances of analogy between natural punishment *in this life*, and what religion teaches us of those *in the next*.

8. For what purposes are the above-mentioned instances of analogy amply sufficient?

9. By what analogy may the folly of a person who is unconcerned about a future state be demonstrated?

III. OF THE MORAL GOVERNMENT OF GOD.

1. Explain the meaning of the term "moral government," and show in what it consists.

2. In commencing the inquiry, "Whether in *our* world a righteous government be not discernible," what considerations, that might fairly be adduced in proof of it, does Butler omit to press as arguments? What reasons does he give for these omissions?

3. State the *four* general heads under which the arguments, showing that God's government is to be moral, are comprehended in this chapter.

4. How does it appear from their effects on the *mind and temper*, that the uneasiness arises from vice, and pleasure from virtue.

5. Show that from the world in general, virtue, *considered as such*, is actually rewarded; and vice, *considered as such*, punished.

6. Whence is it that the above-mentioned rule of judging and acting is never inverted by *mankind in general*?

7. To the proof of what assertions does Butler apply these two facts, viz.: that mankind *possess a moral nature*, and that they—taken as a whole—judge and act according to it?

8 How may we answer the objection, "That some persons are even rewarded for wicked actions, and others punished for virtuous ones"?

9. Give a summary of the comparison which Butler institutes between *reason* and virtue; as to their natural tendency in causing power, *under their direction*, to *increase* in society.

10. Name some of the obstacles which counteract the natural tendency of virtue to prevail. How and when does Butler suppose they may be removed?

11. For what purpose are the above-mentioned *suppositions* brought forward?

12. By what supposed case – the *possibility* of which, however, is intimated in Scripture – may the natural happy tendency of virtue in a society be seen?

13. All the reasonings here alleged, affording *confirmation* of the usual arguments that the future state is to be perfectly moral, are summed up under *four* heads. Name them distinctly.

IV. OF A STATE OF PROBATION; AS IMPLYING TRIAL, DIFFICULTIES, AND DANGER.

1. What is the meaning of the term "A state of probation," as used in this work?

2. From what analogy does the present life appear to be such a state?

3. Explain the analogy which appears to exist between

our state of trial in our *temporal*, and that in our *religious capacity*.

4. How do mankind commonly behave under both trials?

5. By what causes common to both, are the difficulties of doing well increased?

6. Answer the following two objections, viz.: 1st, "Why is not this state of trial less uncertain?"

7. 2nd, "Is it not improbable that *hazard* should be put upon us by a Being whose *foreknowledge* is certain.

V. OF A STATE OF PROBATION AS INTENDED FOR MORAL DISCIPLINE AND IMPROVEMENT.

1. What is the only question of *real* importance to us that arises from the consideration of our being in a state of probation here? and how may it be answered?

2. State 1st, the general analogy by which Butler illustrates this subject; and 2nd, the four distinct considerations by which he shows the extent and force of that analogy.

3. How does he explain the passage in Ecclesiasticus, Chap. xlii. 24, and what consequences does he deduce from it?

4. State what are our capacities of acquiring knowledge; and by what power we may acquire settled alterations of our character.

5. What comparison may we institute between the habits of the *body* and those of the mind?

6. Give a summary of the argument showing the *momentous difference* between *practical habits* and *passive impressions* on the mind; noting especially the only way in which the *latter* can become *useful* to us.

7. Prove that the possession of *capacities* implies the necessity also of using them.

8. By what considerations may we distinctly see how, and in what respects, the present life may be a *preparation* for a future state?

9. Show that, from the very constitution of our nature being deficient, there is a necessity for discipline in human creatures.

10. What meaning does Butler affix to the term, "a sense of our interests," when he proves it is perfectly compatible with moral rectitude? State his argument on this point.

11. How does it seem distinctly conceivable, from the very nature of particular affections implanted in them, that creatures made upright may fall?

12. How does it appear that upright creatures, by pursuing their integrity, may raise themselves to a more secure state of virtue? What inference is drawn from the two foregoing positions?

13. By what arguments is it proved that this world is *peculiarly fit* to be a state of discipline for the purpose, not merely of *improving*, but of *renewing* men?

14. Answer the following objections: 1st. "The present state becomes to most men a discipline of *vice* instead of *virtue*." And

15. 2nd. "Actions proceeding from *hope* or *fear*, though they *be materially* virtuous, only discipline and strengthen *self-love.*" And

16. 3rd. "How can *passive submission* and *resignation*, which are required only *in affliction*,—and they are occasioned by a state of sin—serve to qualify us for perfect happiness and virtue?"

17. 4th. "Might not all our trouble and danger in this state of discipline have been saved, by God making us *at once* the creatures which he intends us finally to be?"

18. What purpose may be served by the manifestation of the real character of individuals in this life?

VI. OF THE OPINION OF NECESSITY CONSIDERED AS INFLUENCING PRACTICE.

1. Show that the proof of the existence of an intelligent Author of nature is not affected by the opinion of universal necessity; and give a familiar illustration of the argument.

2. Explain the meaning of ascribing to God *a necessary existence.* Why cannot anything similar be predicted of all natural objects?

3. In what manner does Hamilton distinguish between the existence of God and creatures?

4. By what examples does Butler illustrate his assertion, that the opinion of universal necessity when *practically* applied to our condition in the present life, is found to be fallacious?

5. How is it proved that in the application of the above opinions to the things of a future life, it will be found equally fallacious?

6. Show that from the facts of "our finding within ourselves a *will*, and our being conscious of a certain character belonging to us," arguments may be deduced against the idea of universal necessity affecting the system of a Moral Governor.

7. Prove that the opinion of necessity does not affect the practical proof of religion, derived from the particular final causes of pleasure and pain annexed to actions.

8. State the heads under which it is argued that natural religion has an external evidence that can not be affected by the doctrine of necessity.

9. Answer upon his own ground, the following objection of a fatalist, viz.: "The method of government by rewards and punishments in a future life must go upon the supposition that we are *not necessary* agents; but the Author of nature knows that we are so, and, therefore, will not reward or punish us for our actions hereafter, under the notion that they are of good or ill desert."

10. In what sense is it true that the doctrine of necessity is essentially destructive of all religion?

VII. OF THE GOVERNMENT OF GOD CONSIDERED AS A SCHEME OR CONSTITUTION, IMPERFECTLY COMPREHENDED.

1. What answer can *analogy* furnish to objections

against the wisdom, justice, and goodness of God's moral government?

2. How does it appear that God's *natural* government of the world is a *scheme*, and one that is incomprehensible?

3. To what extent does Butler assert that the Divine, natural, and moral governments are connected, and what does he suppose to be credible from them?

4. Prove that, from our very ignorance of the universal scheme of Divine government, we are supplied with a reasonable answer to all objections against it.

5. "In the scheme of the natural world no ends are accomplished without means, and good ends are often brought about by means *undesirable* and *apparently unsuitable*." Apply this to the case of the moral world.

6. What good reasons may be given for the fact that the natural government of the world is carried on by *general* laws?

7. Answer the following objections: 1st. That "we must argue from what we know, not from what we are unacquainted with."

8. 2nd objection. That "the answers here given to objections against religion might equally be made use of to invalidate its proof."

9. What conclusion does Butler draw from all that he has advanced in respect of natural religion?

PART SECOND.

Of Revealed Religion.

I. OF THE IMPORTANCE OF CHRISTIANITY.

1. Give summarily the scheme of the second part of this book; in which the support given to *revealed* religion, by analogy, is described.

2. Show the extravagance of the assertion that Revelation is in its *very notion not incredible*, as being superfluous.

3. Refute the argument that "the only design of revelation must be to enforce the practice of *natural* piety; and it is immaterial whether we believe and practice upon the evidence of nature, or of revealed religion."

4. What are the *two views* which must be taken of Christianity, in order that we may understand its importance?

5. In what manner does the revelation of Christianity confirm and support natural religion?

6. How is it proved that this revelation, considered only as *subservient* to natural religion, is important as an *external* institution of it?

7. Answer the objection "that Christianity has been proved, and has had little good influence."

8. What important duties arise on our part to God the Son, and the Holy Spirit, from Christianity revealing to us the particular dispensation of Providence, carrying on through them?

9. What are the two instances by which Butler illustrates his conclusion, "that Christianity can never be esteemed of *little consequence* till it be positively supposed *false?*

10. Show clearly where is the distinction between what is *moral* and what is *positive* in religion?

11. Prove that the peculiar *preference* which the Scripture teaches us is due to the former, is reasonable.

II. OF THE SUPPOSED PRESUMPTION AGAINST A REVELATION CONSIDERED AS MIRACULOUS.

1. Explain what Butler means by "the general scheme of Christianity," and show that there is no appearance of a presumption from the analogy of nature against it.

2. By what arguments does Hume attempt to prove that we ought not to believe in *any miracles?* Wherein does the fallacy of his reasoning consist?

3. Give the correct definition of a "miracle," and illustrate by examples the *two classes* into which they are divided, of *visible* and *invisible*.

4. Why *can* there be no *peculiar* presumption from the analogy of nature against a revelation, considered as miraculous, at the beginning of the world?

5. Describe the three views under which *alone* the subject of a revelation *from the beginning* can be fairly considered.

6. Why may we safely admit the testimony of tradition as to the original revelation, and what is that testimony?

7. Give a general answer to the objection that "*after the settlement, and during the continuance of a course of nature*, there is a presumption from analogy against miracles."

8. What comparison does Butler draw between miracles and ordinary facts, in order to show what is the only material question respecting the former? How does Price support these assertions?

9. What weight does the consideration of *religion* add to the testimony concerning miracles?

III. OF OUR INCAPACITY OF JUDGING WHAT WERE TO BE EXPECTED IN A REVELATION, AND THE CREDIBILITY, FROM ANALOGY, THAT IT MUST CONTAIN THINGS APPEARING LIABLE TO OBJECTIONS.

1. Name the three principal divisions under which the subjects in this chapter are comprehended.

2. What are the various objections usually brought against the Christian Revelation, and what general answer may be given to them, assuming Christianity to be a *matter of fact?*

3. Prove, from *analogy*, that we are likely to be *incompetent judges* as to what were to be expected in a Divine Revelation.

4. State fully the particular example in which Butler compares our ignorance concerning *inspiration, before experience*, with our ignorance concerning *natural* knowledge.

5. How is the objection obviated, that "Revelation, unless given in such or such a way—*i. e.* according to the objector's judgment of what was proper—would not *answer its purposes*."

6. Give the argument by which the following assertion is proved, viz.: that "the *analogy of nature* shows it to be probable, beforehand, that men will imagine they have strong objections against a revelation, however unexceptionable."

7. Answer the objections against Christianity, drawn from the *abuse* of gifts and powers, said to be miraculous, by persons exercising them.

8. Show that the *improvements* and *hinderances* of both natural and revealed instruction are of the *same kind*.

9. Answer the objection, that, "If Christianity be so great a remedy, why it has been so long withholden, and now so little known?"

10. What is the proper province of *reason* in judging of revelation?

IV. OF CHRISTIANITY CONSIDERED AS A SCHEME, OR CONSTITUTION, IMPERFECTLY COMPREHENDED.

1. In obviating objections against the wisdom, justice, and goodness of Christianity, with what doth Butler compare it; and what connexion does he assert to exist between it and the general *plan* of providence?

2. Name two particular analogies, by the considera-

tion of which the credibility of Christianity being a scheme imperfectly comprehended by us, will more fully appear.

3. Upon what grounds is it said that the *course of nature* is carried on by *general laws?* What inference may be drawn from this subject, applicable to miraculous interpositions?

4. How may the principal objections in *particular* against Christianity be answered?

5. Answer the following particular objection, viz.: "The Gospel scheme supposes God to have been reduced to the necessity of using round-about means to accomplish man's salvation."

V. OF THE PARTICULAR SYSTEM OF CHRISTIANITY—THE APPOINTMENT OF A MEDIATOR, AND THE REDEMPTION OF THE WORLD BY HIM.

1. Show that there can be no objection from analogy against the *general notion* of a Mediator.

2. In reasoning upon the redemption of the world—what supposition may we, without absurdity, assume, respecting the way in which punishment may follow sin?

3. Answer the objection that "supposing punishment to be the *natural consequence* of sin, is taking the execution of justice out of the hands of God."

4. Give fully the argument illustrating the assertion that "with this supposition, we have a full analogy, in the course of nature, for a provision made for preventing

the future consequences of vice from following inevitably and in all cases."

5. How may we prove the unreasonableness of those who wonder at finding it spoken of as at all *doubtful*, that the ruinous consequences of vice might have been prevented?

6. What considerations show the improbability that behaving well for the future, or any thing that we could do, would alone, and of itself, prevent the fatal consequences of vice.

7. What confirmation is given to the teaching of the light of nature by the Scriptural view of man's redemption?

8. Prove that there is no weight in the objection that "Christianity supposes mankind to be naturally in a very *strange* state of degradation."

9. Explain at large, under three different heads, the *particular manner* in which Christ interposed in the redemption of the world.

10. Against what part of Christ's office have most objections been urged, and how have men erred on contrary sides in their reasonings concerning it?

11. Answer the following objections: 1st "We do not see the necessity or expediency of the sacrifice of Christ."

12. 2nd objection. "The doctrine of Christ's being appointed to suffer for the sins of the world, represents

God as being indifferent, whether He punished the innocent or the guilty."

13. By what arguments does Butler expose the presumption and folly of these, and similar objections, to particular things revealed in Scripture?

VI. OF THE WANT OF UNIVERSALITY IN REVELATION, AND OF THE SUPPOSED DEFICIENCY IN THE PROOF OF IT.

1. Upon what *supposition* is the weak objection founded, that "because revelation is left upon doubtful evidence it cannot be true?" Give a general answer to it.

2. Explain in like manner the foundation of the 2nd objection that "Revelation cannot be true from its want of universality;" and answer it generally.

3. Give a *particular application* of the subject to the evidence of revealed religion in different ages, and the degrees of religious light enjoyed by various parts of mankind.

4. What considerations may tend to reconcile us to the *apparently* unequal dispensations of the Creator in regard to religion?

5. Admitting revelation to be uncertain in its evidence, there are three practical reflections which will tend to remove all causes of complaint. Name them.

6. How does Butler prove that there is not *a great* differeuce between what might in reason be the rule of life to those who really doubt, and those who are fully convinced of the truth of religion?

7. How does Butler prove that *doubting* necessarily implies *some degree* of evidence for that for which we doubt?

8. Show that the same account may be given of doubts in the evidence of religion as of temptation and difficulties in practice.

9. Give a summary of the argument in which it is explained, that *uncertainty* in religious truths may partly arise from our own neglect.

10. Answer the apparent analogy, by which an objection is raised against the fitness of revelation being left upon doubtful evidence.

VII. OF THE PARTICULAR EVIDENCE FOR CHRISTIANITY.

1. In what does Butler proceed to consider the *positive* evidence for the truth of Christianity?

2. Give summarily the five heads under which Butler treats of the historical evidence of miracles.

3. Why must peculiar importance be attached to the testimony afforded by the writings of St. Paul?

4. State the argument which leads to the conclusion that "the conversion of many to Christianity, when *education*, *prejudice* and *authority* were against it, is an undoubted presumption of its Divine origin."

5. Answer the objection, that "*enthusiasm* greatly weakens, if not destroys, the credibility of evidence given even for *facts*, in matters relating to religion."

6. How may we answer the assertion that "there is

aconsiderable degree of historical evidence for miracles acknowledged to be fabulous?

7. What *general* answer may be given to *all* the *foregoing* objections against evidences of religion, taken from the liability of men to be deceived?

8. In stating the evidence of Christianity, derived from prophecies, how does Butler excuse the defects imputed to them, from the alleged obscurity of certain facts in them?

9. Answer the objection, that "considering *each* prophecy *distinctly*, it does not at all appear that the prophecies were intended for those particular events to which they are applied by Christians."

10. Explain why we may reasonably assert, that "It is useless [for a person arguing against the truth of prophecy] to show that prophecy is *applicable* to events of the age in which it was written." Also, give Butler's remarks in conclusion of this part of the chapter.

11. When considering *both* the *direct* and *circumstantial* evidence for the truth of Christianity, as making up *one* argument, in what light may Scriptural revelation be looked upon? What is its general design? And how does the *supposed doubtfulness* of evidence bear upon the question of its genuineness.

12. Give a summary of the *acknowledged facts*, which, in *connection* with what is collected from the Old Testament respecting its ancient chronology, the history of Israel, prophecies of Christ; or from the New, respecting the

Gospel History or prophecies, *ought* to have great weight with a reasonable and impartial *inquirer*.

13. Mention some of the specious reasonings by which unbelievers endeavour to evade the force of the above arguments, and answer them.

14. Prove the reasonableness of the following warning, given to a man noting down every thing which seems to be a proof *against* religion, "Let him remember that a mistake on one side may be, in its consequences, much more dangerous than a mistake on the other."

15. Taking it as an admitted principle, that the truth of our religion, as of other common facts, is to be judged by all the evidence taken together, show where the *stress* of the argument for Christianity lies.

16. Describe the argument given by Davison, to show that the evidences of religion being so exceedingly *dissimilar*, are highly characteristic.

VIII. OF THE OBJECTIONS WHICH MAY BE MADE AGAINST ARGUING FROM THE ANALOGY OF NATURE TO RELIGION.

1. How may the objections urged against arguing from analogy to religion be *generally* answered?

2. Give a special reply to each of the following objections:—1st. "What is wanted is, not to solve difficulties in revelation by saying that there are the *same* in *natural* religion, but to clear both of them of their *common* as well as their respective difficulties.

3. 2nd objection. "It is a strange way of convincing

men of the obligations of religion, to show them that they have as *little reason* for their worldly pursuits."

4. 3rd objection. "We cannot vindicate the justice, and goodness of the author of nature, and remove objections against both, to which the system of nature is open, by showing that the like objections lie against natural Providence."

5. 4th objection. "Analogical reasoning, carried to the utmost extent, does not fully satisfy the mind."

6. 5th objection. "We cannot imagine that men will forego their present interests and pleasures from regard to religion upon doubtful evidence."

7. Give an exposition of the argument, by which Butler distinguishes between *abstract* truths and matters of fact in religion. What important conclusion does he draw from thence?

8. To what purpose may the force of this whole treatise be effectually applied?

9. Deducting every thing that can upon skeptical principles, be required to be deducted from the positive evidence of religion, what practical consequence can be drawn from that which remains unassailable by sophistry and cavil?

UPHAM'S MENTAL PHILOSOPHY.

1. A definition of the science.
2. Primary truths.
3. The immateriality of the mind.

4. The laws of belief.

5. General classification of the mental states.

6. Classification of the intellectual states.

7. Origin of knowledge in general.

8. Sensation and perception.

9. The senses; their number, use, credibility, and habits.

10. Simple and complex ideas, and mental states.

11. Abstraction and general abstract ideas.

12. Attention and its benefits.

13. Original suggestion, consciousness and relative suggestions.

14. Laws of association, primary, secondary, and casual.

15. Memory; its improvement and duration.

16. Reasoning, both demonstrative and moral; practical directions.

17. Imagination, and the materials it employs.

18. Disordered intellectual action; apparations, idiocy, partial and total insanity.

19. Relation of the intellect, to the sensibilities.

20. Classification of the sensibilities.

21. Emotions of beauty and sublimity.

22. Nature of intellectual taste.

23. Emotions of the ludicrous and other simple emotions.

24. Desires, instincts, appetites, propensities, and affections.

25. Habits of the sensibilities.

26. Proofs of a moral nature.

27. Emotions of moral approval and disapproval.
28. Relation of reasoning to the moral nature.
29. Nature of moral beauty and sublimity.
30. Feelings of moral obligation, their existence and nature.
31. Uniformity of action in the moral sensibilities.
32. Immutability of moral distinctions.
33. Moral education.
34. Disordered action of the appetites and propensities.
35. Sympathetic imitation.
36. Disordered action of the affections, and moral sensibilities.
37. The use of this science to a minister of the Gospel.

The examination on the above, may be conducted by the aid of the questions affixed by the Rev. L. L Smith, to the *abridgment* of Upham's Mental Philosophy. The choice of the larger work, or of the abridgment will be at the option of the candidate. If time should permit, the full work is to be preferred, including the "*Treatise on the Will.*"

WHATELY'S ELEMENTS OF LOGIC.

Introduction.

1. Definition of Logic.
2. Logic as a science and an art.
3. Early writers on logic, with modern objectors.

4. Mistakes respecting the nature and office of logic.
5. Complaints against logic.
6. Difficulties connected with logic.

Book I.

Analytical Outline of the Science.

1. Reasoning defined, and similarity of the process in all subjects.
2. Origin of logic.
3. Analysis of argument.
4. Syllogism.
5. Reason, proof, and cause.
6. Apparent arguments.
7. Analysis of an argument.
8. Meaning of the mord "class".
9. Meaning of "logical reasoning."
10. Aristotle's Dictum.
11. Mistake respecting the meaning of the Dictum.
12. The Dictum a statement of argument in the abstract.
13. Utility of non-significant symbols.
14. True character of the Dictum.
15. Detection of unsound arguments.
16. Distribution of terms.
17. Indefinite propositions.
18. Quantity and quality of propositions.
19. Non-distribution of the predicate in affirmatives.
20. Distribution of middle terms.

21. The dictum universally applicable.
22. Common and singular terms.
23. Abstraction and generalization.
24. Notions expressed by common terms.
25. Different abstractions from the same object.
26. Different modes of classification.
27. Utility of the analytical form.

Book II.

Synthetical Compendium.

I. OF THE OPERATIONS OF THE MIND, AND OF TERMS.

1. Operations of the mind.
2. Language and its purposes.
3. Use of terms, propositions, syllogisms.
4. Defects guarded against.
5. Analysis of syllogism and proposition.
6. Division and definition of terms, with the rules of each.

II. OF PROPOSITIONS.

1. Definition of proposition.
2. Division of propositions.
3. Quality of propositions.
4. Quantity of propositions.
5. Opposition of propositions.
6. Conversion of propositions.

III. OF ARGUMENTS.

1. Syllogism. Defined, and distinguished from argument.
2. Several parts of a syllogism, and their relation to each other.
3. Validity of an argument.
4. Aristotle's "dictum". State and explain.
5. Axioms or canons involved in the syllogism.
6. Rules of the syllogism. State and prove them.
7. Mood and figure.
8. Variety of moods, with the valid and useful ones in each figure.
9. Perfect and imperfect moods.
10. Reduction of syllogisms. Methods of reduction.
11. Reduce *Baroko* and *Bokardo* by both methods.
12. Reduce the other imperfect moods *ostensively*.
13. Hypothetical syllogisms.
14. Explain the two modes of reasoning in conditional syllogisms.
15. Reduction of hypotheticals.
16. Enthymeme.
17. Sorites—its structure and laws.

IV. OF TERMS. SUPPLEMENTARY.

1. Division of terms, as singular, common, &c.
2. Subject, predicate, copula.
3. Opposition of terms.

4. Formation of common terms; abstraction and generalization.

5. Predicables, genus, species, differentia, property, accident.

6. Division and definition, with the rules of each.

Book III.

Of Fallacies.

1. Definition of fallacy.
2. Distinguish the several kinds of fallacies.
3. Induction, and its relation to syllogistic reasoning.
4. Discovery—physical and logical.
5. Distinguish between information and instruction.
6. Inference and proof; philosopher and advocate.
7. Distinguish between verbal and real questions.

Examples.

N. B.—Candidates for examination must be able to analyze the examples given in the appendix, and to pronounce upon the characters of each, applying the foregoing rules.

Great importance is attached to this exercise; and the student's expertness and accuracy in it, may be taken as a test of his logical skill.

WHATELY'S ELEMENTS OF RHETORIC.

Introduction.

1. Definitions of Rhetoric.
2. History of Rhetoric.

3. Assiduous cultivation of Rhetoric by the Ancients.
4. Utility of rules for Composition.
5. Exercises for Composition.
6. Debating Societies.

PART FIRST.

Of the Address to the Understanding, with a view to produce conviction (including instruction).

I. OF PROPOSITIONS TO BE MAINTAINED.

1. Inquiry after truth and after arguments distinguished.
2. Conviction and instruction.
3. One subject does not imply unity of composition.
4. Copiousness of matter furnished by a restricted view.
5. Inquiry after propositions.

II. OF ARGUMENTS.

1. Proper province of Rhetoric.
2. Various divisions of Arguments.
3. Division of forms of arguments.
4. Subject—matter of arguments.
5. Purposes of arguments.
6. Division of arguments, as such.
7. Two classes of arguments.
8. Argument from cause to effect.
9. Plausibility.
10. The unnatural mistaken for natural.
11. Employment of the phrase, "A priori."

12. Signs.
13. Testimony.
14. Calculation of chances.
15. Progressive argument.
16. Example.
17. Analogies.
18. Real and invented examples.

III. OF THE VARIOUS USE AND ORDER OF THE SEVERAL KINDS OF PROPOSITIONS AND OF ARGUMENTS IN DIFFERENT CASES.

1. Arguments of confutation and of satisfaction.
2. Presumption and burden of proof.
3. Matters of fact and of opinion.
4. Illustration and simile distinguished.
5. Arrangement of arguments.
6. Refutation of objections.
7. Excess of proof.

IV. OF INTRODUCTIONS AND CONCLUSIONS.

1. Character and importance of introductions.
2. Different kinds of introduction.
3. Conclusions.

PART SECOND.

Of Persuasion

I. INTRODUCTORY.

1. Analysis of persuasion.
2. Appeal to the feelings.
3. The affections.

II. OF THE CONDUCT OF ANY ADDRESS TO THE FEELINGS, GENERALLY.

1. Exhortation.
2. Comparison.
3. Heightening impressions.

III. OF THE FAVORABLE OR UNFAVORABLE DISPOSITION OF THE HEARERS TOWARDS THE SPEAKER OR HIS OPPONENT.

1. The tact necessary to secure a favorable disposition towards the Speaker.
2. Character of the persons addressed.
3. Reputation for eloquence.
4. Party spirit.
5. Personality.
6. Authority from experience.
7. Allaying adverse impressions.
8. Influences of the professions.

PART THIRD.

Of Style.

I. OF PERSPICUITY.

1. Style not to be treated of generally.
2. Perspicuity a relative quality.
3. Brevity and prolixity.
4. Danger from diffuseness.
5. Danger from excessive conciseness.
6. Repetition.—Choice of words.
7. Construction of sentences.

8. Clearness of ideas in relation to clearness of expression.
9. Perspicuity not always aimed at.
10. Sophistry veiled by indistinctness.
11. Spurious oratory.
12. Occupying time.
13. Display of eloquence.
14. Mistake arising from obscurity of style.

II. OF ENERGY.

1. Choice of words with a view to energy.
2. Caution against general terms.
3. Choice allowed between generic and specific terms.
4. Tropes.
5. Metaphors
6. Similes.
7. Analogical metaphors.
8. Elevating or degrading metaphors.
9. Personifying metaphors.
10. Novelty in metaphor.
11. Explanation of metaphors.
12. Mixed and complex metaphors.
13. Epithets as conducive to energy.
14. Use of uncommon expressions.
15. Words considered as sounds.
16. Technical Language : its use, &c.
17. Theological Style, an exception.
18. Conciseness as contributing to Energy.

19. Conciseness to be reconciled with Perspicuity.
20. Johnson's style.—Imitation of Johnson.
21. Suggestive Style.
22. Copiousness as dependent on Precision.
23. Arrangement as contributing to Energy.
24. The natural order of words.
25. Arrangement in the ancient languages.
26. Periods as promotive of Energy.
27. Loose and periodic clauses.
28. Difference of structure for the writer and the speaker.
29. Antithesis promotive of Energy.
30. Antithesis conducive to Conciseness.
31. Caution against excess in Antithesis.
32. Antithesis without period.
33. Interrogation.

III. OF ELEGANCE.

1. Elegance and Energy distinguished.
2. Preference of Energy.
3. Appropriate character of Poetical Diction.
4. Distinction between Poetry and Prose.
5. Definition of Poetry.
6. Illustration from Smith's "Essay on the Imitative Arts."

PART IV.

Of Elocution.

I. GENERAL CONSIDERATIONS RELATIVE TO ELOCUTION.

1. Importance of this branch of Rhetoric.
2. Requisites of Elocution.
3. Reading and Speaking, and their connection with Rhetoric.
4. Artificial style of Elocution.
5. Natural style of Elocution.

II. ARTIFICIAL AND NATURAL METHODS COMPARED.

1. Understanding what is read.
2. Sheridan's remarks on reading.
3. Imperfection of the artificial system.
4. Circuitousness of the artificial system.
5. Appearances resulting from the artificial system.
6. How to secure a natural manner.
7. Difficulties in the natural manner.
8. Importance of practice in Elocution.

III. CONSIDERATIONS ARISING FROM THE DIFFERENCES BETWEEN READING AND SPEAKING.

1. Comparative advantages of written and extemporary addresses.
2. Advantages of the natural manner.
3. The natural manner explained.
4. Familiarity of delivery as a species of the natural.

5. Bashfulness in the natural manner analysed.
6. Remedy proposed.

IV. PRACTICAL DEDUCTIONS FROM THE FOREGOING VIEWS.

1. In reference to originality of composition.
2. Character of recitation-speeches at school.
3. Natural delivery more easily heard.
4. Recapitulation of advantages and disadvantages.
5. Action—why generally discussed? Its natural order.

The Candidate should spare no pains to make himself master of this work, which will contribute so largely to his practical usefulness both in speaking and writing. If time allows, he should not fail to study also Campbell's Philosophy of Rhetoric.

AN

APPENDIX.

CONTAINING

EXAMINATION QUESTIONS

ON THE TEXT OF

PEARSON'S EXPOSITION

OF THE

CREED.

FOR THE USE OF CANDIDATES AND EXAMINERS.

PEARSON'S EXPOSITION OF THE CREED.

ARTICLE I.

"I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH."

Sec. I. "I believe."

1. Whence is the name *Creed* derived?
2. To what extent of particulars does the expression *I believe* refer?
3. In what respects is it to be considered?
4. Define *Belief* or *Faith* in general.

5. Define what is *properly credible;* and distinguish the *assent* given on account of credibility from knowledge or science, and opinion.

6. Whence arises the diversity of credibility?

7. In what does the authority of a Testimony consist?

8. What are the two kinds of credibility?

9. On what respectively founded?

10. And what is the corresponding distinction in regard to Faith?

11. What is Human Faith?

12. In what matters are we guided by this faith?

13. Why can there be no infallible, universal ground of it?

14. What is Divine Faith?

15. Why is the testimony of God infallible?

16. Quote texts in proof and illustration of those perfections of God which give authority to His testimony.

17. In what way is the testimony of God given?

18. What difference must follow on a diversity of its delivery?

19. What diversity of delivery is there in regard to Divine Revelation?

20. What is mediate Divine Revelation?

21. What immediate?

22. Give Scripture instances.

23 Through whom were divine revelations at different times made to mankind?

24. How did persons inspired to reveal the will of God, establish their claim to the belief of those whom they addressed?

25. On what was the faith both of Moses and of the Israelites founded?

26. In what respect did it differ?

27. Make also a similar distinction in the case of inspired propounders of revealed truth, and receivers of it from them, subsequently to the time of Moses.

28. Through whom was the will of God pre-eminently revealed?

29. How did belief in the revelations made through Moses and other inspired propounders of the will of God, continue obligatory after the death of such persons?

30. Describe briefly the faith of the Israelites; of the Apostles; of the Christians converted by the Apostles; and of Christians since that time to the present.

31. Out of whose writings was the Creed first collected?

32. And what is the nature of the assent we give to it in professing to *believe?*

33. Why must it needs be thought that Christ appointed some *external* expression of Faith?

34. Before what rite of the Christian Church has such expression been always required?

35. Quote Scripture instances?

36. Why are Christians under a necessity of making confession of their Faith?

37. Quote texts in proof and illustration.

38. On what occasions did the Church require the recitation of the Creed?

39. Are Christians under an obligation, individually, both to believe and confess?

40. Is individual profession of faith inconsistent with a *common* profession of it?

41. Why is every individual-Christian bound to believe and confess?

42. Give a summary of truths confessed by every Christian when in the creed he says, I believe.

Sec. II. I believe in God.

1. Why must the Confession of our Faith properly begin with the acknowledgment of belief in God?

2. In what respects are the words, I believe in God, to be considered?

3. What was the prevailing opinion in the Latin Church, and grounded on whose authority, respecting the extent of meaning implied by *believing in* (with the preposition)?

4. Show that the opinion appears to have no foundation in the language of the Old Testament, and not to be favoured by the usage of Jewish or Christian Greek writers. What, then, is asserted in saying, *I believe in* God?

5. In what respects may the nature of the truth thus expressed be considered?

6. Of whom is the name of God in this article to be understood?

7. In what cases is it otherwise applied? And

8. How does such application differ from that here made?

9. What does the common notion of a Deity signify, and in what particulars does it consist?

10. Why may we not imagine the knowledge of the existence of God connatural to the human soul?

11. Why not affirm His existence to be a self-evident truth?

12. How then does it become known to us?

13. State the proofs of the existence of God to be drawn from our own existence, and from that of all things that are made.

14. From the operations of natural agents.

15. From the universal consent of mankind.

16. From Prophecy.

17. From Miracles.

18. From Conscience.

19. What are the practical uses of belief in the *Existence* of God?

20. How does it appear that the Unity, as well as the Existence, of God, is included in this article?

21. Quote texts in support of the doctrine.

22. In what respect is the Unity of God peculiar, and different from any other unity? Quote texts.

23. What are the practical uses of Belief in the Unity of God?

24. Give a summary of truths confessed in the affirmation, I believe in God.

Sec. III. I believe in God the Father.

1. What are principal senses in which we believe in God as *the Father?*

2. In what character has God, wheresoever acknowledged, been understood and worshipped?

3. What is the proper foundation of Paternity?

4. Is the phrase, of generation, always used in its *proper* sense?

5. If not, how do its various senses influence the latitude of the application of the term, Father?

6. On what accounts is the name of Father, in the sense of the term *now* under consideration, given to God?

7. By which of His creatures is He more properly called Father as well as Creator?

8. Quote texts in support and illustration of the reasons assigned for styling God our Father.

9. What are the practical uses of belief in God as *our Father?*

10. What is the principal and most proper explication of God's Paternity?

11. How far are we (in a Christian sense of the term) the Sons of God? Quote relevant texts.

12. According to what degree of filiation may *all* men;

according to what higher degree may *some* men, be accounted Sons of God?

13. Who is the true and proper Son of God by a far higher degree and kind of filiation than all these?

14. Quote texts, illustrating His pre-eminency, and the distinction between Him and us, whom He calls His brethren.

15. How does it appear that the pre-eminent notion of God's Paternity, as Father of Jesus Christ, is the original and proper explication of this article of the Creed?

16. In what name is Baptism said, in the Acts of the Apostles, to be administered?

17. Why does it not follow that that name, only, was used?

18. In what sense must the name of Father be taken in the form of Baptism?

19. Why so there? and therefore here?

20. Why must the Father be here considered personally, not inclusively, as He sometimes is, of the whole Trinity?

21. In what ways may God be called the Father of Christ?

22. Why is Paternity far more properly predicated of God as the Father of Christ, than of any human father in regard of his son?

23. In what does the priority of the Father in regard to the Son consist?

24. Quote texts. "My Father is greater than I";

John xiv. 28. Some of the ancients interpreted this of Christ as the second person of the Trinity; but with reference to what?

25. The Father hath life in Himself; the Son hath life in Himself; in what respects equally, and with what only difference?

26. On what do we justly ground the congruity of the Divine *Mission?*

27. How does the Father differ from the Son and the Holy Ghost with regard to Mission? Quote texts.

28. How has the Father, in reference to Mission, especially manifested His love to man?

29. How does the dignity of the Father appear from the order of persons in the Trinity?

30 What is that order? And on what founded?

31. Is it invariably observed whenever the Three Persons are referred to in the same Scripture passage?

32. Quote texts.

33. If not, what occasions are there on which it is and must be strictly observed?

34. How did the ancient fathers speak of the Father as the fountain of the Son or of the whole Deity?

35. And why did they make this distinction in regard of the Father?

36. Some of them may seem to have made such a distinction as if, because the Son had *not* His essence from Himself, the Father *had;* but show how their expressions in such a case are rightly to be understood.

37. The name of *God*, taken absolutely, is often in Scripture used of the *Father:* give instances.

38. What are the practical uses of belief in God as the Father of Jesus Christ (and fountain of the whole Deity)?

39. Give a summary of truths confessed by him who affirms his belief *in God the Father.*

Sec. IV. I believe in God the Father Almighty.

1. How is the notion of Almighty, in the Creed, to be interpreted?

2. To what two Hebrew appellations of God does the word here used correspond, according to the usage of the ancient Greek interpreters: and what do they appear to have taken to be the force of the Hebrew terms?

3. On what authorities and testimonies do we, in this article, ascribe to God the Father universal dominion and government?

4. Into what branches may the power *authoritative,* in this article ascribed to God, be divided?

5. Why must a right of *creation* be *first* mentioned in treating of this subject?

6. In what respects, and wherefore, is God's right of *possessing* all things both *independent* and *infinite?* Quote texts.

7. On what is God's right to the *use* of all things founded?

8. For wse benefit hath he made all things?

9. For whom *ultimately?*

10. God cannot receive any real benefit from his creatures, yet can, and does, receive what has some similitude with it. How?

11. What are the practical uses of belief in *the Almighty?* Quote texts.

12. What are the derivations proposed for the Divine name *Shaddai?*

13. How does it appear that the *second* notion of *Almighty* (implied in this term) is necessarily inferred from the *first?*

14. How does the dominion of God differ from that of earthly rulers?

15. The term *Almighty* in the sense of *active* power will come under special consideration hereafter in Article VI. Why?

16. What two other interpretations of *Almighty* are mentioned by Pearson?

17. Show that they are true as regards the *facts* implied by them.

18. Give a summary of truths confessed by him who affirms his belief in *God the Father Almighty?*

Sec. V. Maker of Heaven and Earth.

1. Was the last clause of Article I. *expressed* in the *ancient* creeds?

2. What is required for its full explication?

3. What is comprehended under the terms "heaven and earth?"

4. What words were used to express the same meaning in the *Nicene* Creed?

5. And from the expression there used, and the addition "heaven and earth" made to it in the *Constantinopolitan* Creed, shows that the Latin Church using in the Apostle's Creed only this last expression, must have taken it in the same extent of meaning, as the words of the Nicene Creed?

6. Show the sense of the clause now under consideration, from texts of scripture?

7. Especially apply the language of Acts xvii. 24, illustrating this language by reference to the manner in which Hebrew writers, Biblical and Rabbinical, express the *world* or universe, as also to usages of Greek writers?

8. What necessary exception do we make when we say that, all things are made?

9. Give a scripture illustration of a similarly elliptical expression?

10. Quote texts showing the universality of Creation?

11. "Every house is builded by some man;" Heb. iii. 4. Apply a similar argument in reference to the World.

12. Whatsoever hath any being is either made or not made. Contrast the *made* with the *not made?*

13. From the creation of Angels and Heaven derive an argument for the universality of Creation?

14. Did the *most ancient* Heathen Philosophers hold a doctrine as to creation opposed to our Christian faith?

15. State the arguments on which they who first in this respect, denied the right faith, grounded their opinions; and refute the fallacies involved in them.

16. In what respects is the *manner how the world was made* to be considered?

17. What is the proper notion of the true nature of *Creation*?

18. State why it is not to be collected from etymology, Latin or Hebrew: and show on what testimonies it really is collected: and

19. What was the opinion of the Jews on this subject?

20. Quote opposite texts.

21. Show the falsity of the opinion of the necessity of the existence of subject-matter for the production of the world, coevally with the Maker.

22. "Out of nothing, nothing can be produced." Is this proposition true?

23. Confute the argument drawn by the maintainers of it, from their observation of the necessity of materials to artificers, and from the present course of mutation and production of things.

24. Distinguish between proper and improper Creation; giving instances of each.

25. In what respects may we consider the Agent in Creation?

26. Why must we regard Him as not moved by any external cause?

27. But by what? Quote texts.

28. Contrast goodness in creatures, with goodness in God.

29. What erroneous conclusion did the ancient heathens draw from their right conception of the *goodness* of God as *eternal*, &c.? How refuted?

30. Contrast Creatures (with and without understanding) with God, in reference to freedom of action.

31. What absurdity would follow if God were a *necessary* Agent in Creation?

32. Why must the actions of God be free?

33. In what sense is God necessarily—in what sense freely—good?

34. Show that God creates by determining to create?

35. Quote texts.

36. Show that the existence of the creature, however it might be imagined as possibly eternal, actually had a temporal beginning? Quote texts.

37. State particulars as to certain accounts of the *immense* antiquity of the world: and show such accounts to be *prima facie* absurd or nugatory.

38. With what infallibly-true account of the time of creation is the view just mentioned—of the immense antiquity of the world, inconsistent?

39. Show that it derives no support from ancient Historians and Poets, and is inconsistent with what we know of the invention of arts and sciences, &c.—the origin of nations, &c.

40. Give some particulars in illustration.

41. Whence did the pretence of immense Babylonish antiquity originate?

42. What do the asserters, some of the *eternity*, others of the *immense antiquity*, of the world, object to the arguments for its novelty brought forward?

43. Show the objection unfounded.

44. What two advantages does the propounding of it afford to the Christian faith?

45. What are we to believe as to the *actual time* of creation?

46. Where is this authoritatively recorded?

47. Show from calculations based on Scripture, and conclusions drawn from human observation and experience, the number of generations above which it is not probable that any one now living is distant from Adam.

48. How does the statement so obtained bear on the present argument?

49. By *what one* God was the creation of the world performed?

50. Show that no argument for diversity of Makers, can be justly derived from any difference among things created, nor from the present badness of some of them?

51. By what vain conceit did certain ancient heretics try to account for the contrariety *now* subsisting in the created things, which are respectively good and evil?

52. Quote texts in refutation.

53. Show the Creator of the World to be identical with the Father of Jesus Christ. Quote texts.

54. Show that the Son and Spirit cannot be excluded from the act of Creation.

55. In what two respects is it peculiarly attributed to the Father?

56. What are the practical uses of belief in God the Father Almighty, as the Maker of Heaven and Earth?

57. Quote texts throughout.

58. In order to our more effectual humiliation, what should we reflect on together with our creation?

59. Of all God's creatures, which only have proved disobedient?

60. In what consists the happiness of him "whose hope is in the Lord his God, who made heaven and earth?"

61. Give a summary of truths confessed by him who affirms his belief in God the Father Almighty, as the Maker of Heaven and Earth.

ARTICLE II.

"AND IN JESUS CHRIST, HIS ONLY SON, OUR LORD."

Sec. I. And in Jesus.

1. Quote texts enjoining belief in the Son of God.

2. In what respects is our Saviour represented in Article II?

3. What kind of name belonging to our Saviour is Jesus? When given to Him?

4. Was it an usual name among the Jews?

5. Give examples.

6. With what Hebrew name is it identical, and how formed from it?

7. Who was first named by the Hebrew name identical with Jesus?

8. Mention other persons who bore it.

9. What change, and when, was made in the name of the person first so named?

10. What was the difference between his successive names; and what appears to be implied by the change?

11. From the identity of the names *Jesus* and *Joshua*, and from the circumstances under which they were given respectively to our Saviour and to the Jewish leader, what do you infer as to the work, to the performance of which Jesus was divinely designated?

12. What was the angelical interpretation given in Joseph's dream to the name Jesus?

13. Show that it corresponds with the *heightening* of sense in Joshua, as distinguished from Hosea.

14. Why does it appear that the addition of the name of God, probable in Joshua, is more than probably contained in Jesus?

15. What is the constant Scripture interpretation of the name Jesus? Quote texts.

16. To whom, and under what circumstances, did the ancient Greeks give the title of Saviours?

17. To what *men* do we find it given in the Old Testament?

18. In what respects is Jesus, peculiarly and properly, called our Saviour?

19. How are preachers of the Gospel, in Scripture, said to save persons?

20. Contrast them in this respect with Jesus.

21. In what respects has Jesus *procured* our Salvation? Quote texts.

22. Quote texts in reference to Jesus *conferring* final salvation.

23. Quote some texts which especially (in words or meaning) term Jesus a Saviour.

24. To what Jewish Deliverers, or Saviours, does He thus especially correspond?

25. Illustrate this correspondency, especially by particulars relating to Joshua, showing their resemblance to particulars in the life, office, &c., of Jesus. Quote relevant texts.

26. What are the practical uses of belief in Jesus? Quote texts.

27. Give a summary of truths confessed by him who affirms his belief in Jesus.

Sec. II. And in Jesus Christ.

1. What is required for the full explication of the term, Christ?

2. What *kind* of name is Christ, as belonging to our Saviour?

3. What does the word Christ signify?

4. What is the synonymous Hebrew word?

5. In what passages of the New Testament is the former given as explanatory of the latter? And why?

6. Which name is used by the writers of the New Testament, and retained by the Latins and ourselves?

7. What was the purport of the anointings practiced under the law?

8. Give illustrative instances of the practice from the Old Testament.

9. What is hence to be inferred as to the *full* import of Messiah or Christ, as a title applied to our Saviour?

10. Quote passages, with requisite remarks, from the Gospel history, showing that the Jews evidently *expected* a Christ to come.

11. "In Isaac shall thy seed be called." How does St. Paul refer to this passage as relating to Christ?

12. How does St. Peter apply the prediction made to Moses, of a Prophet to be subsequently raised up, like himself?

13. Were the prophecies and promises in the Old Testament, concerning the Messiah, numerous?

14. Were they so explicit as to account without any difficulty, for the universal expectation of the Jews on this subject?

15. "And after three-score and two weeks shall Messiah be cut off," &c, Dan. ix. 26. What is there peculiar in the application of this passage?

16. How do we account for the familiarity of the Jews,

subsequently to the Babylonish Captivity, with the doctrine and name of the Messiah ?

17. On what did they ground their expectation of his coming ?

18. Show that the Messiah is already come from the prediction respecting *Shiloh*. Quote texts and make requisite remarks.

19. Show the same from prophecies respecting the coming of the *Messiah* to the second Temple, and the glory of the second Temple above that of the first. Quote texts, and show in what manner these prophecies were fulfilled.

20. How did the time of *Our Saviour's* coming correspond with the period assigned by the prophets for that of the Messiah ?

21. Show that the prophecies relating to the *Family*, *Place*, and *Manner* of the birth, of the *Messiah*, were fulfilled in *Jesus*. Quote texts, &c.

22. What figment have the Jews invented as to a *double* Messiah.

23. Show that in excellency, authority, &c., of *teaching*, *Jesus* eminently fulfilled what was predicted of the *Messiah* as a *Teacher*. Quote texts

24. Show from the *great number* of *miracles* wrought by *Jesus*, and from the *nature* of his *miraculous power*, that *He* eminently *did* all which the Messiah could be expected to do. Quote texts.

25. Show that *Jesus* both in the *contempt* he met with through *life*, and His undergoing of *death* with preceding *indignities* and *pains*, *suffered* all which the Messiah was to suffer. Quote texts, and make requisite remarks?

26. Show that *Jesus*, in the fulfilment of prophecies of what should happen to the Messiah after His death, obtained what the Messiah was to obtain?

27. On what suppositions do the propagation and reception of the gospel in the world, prove *Jesus* to be the *Christ*?

28. Show that the conversion of the nations, and the doing away with the religious distinction between Jew and Gentile, were to be accomplished by the Messiah.

29. Show that the nations accordingly were converted to the faith of Jesus.

30. State some particulars as to the first progress of His religion among the Jews and Gentiles. Quote texts.

31. When did the Roman Empire become professedly Christian?

32. What distinction was observed by the converts as to the *moral* and the *ceremonial*, &c., parts of the Jewish Law?

33. How did the abolition of the heathen oracles and idols among the converts correspond with prophecy?

34. Show that the reception of the gospel is not to be accounted for from the *nature* of its *doctrine*, the *personal condition*, &c. of its *teachers*, nor the manner their delivering it.

35. How then, alone, can it be accounted for?

36. Give a brief summary of the arguments to prove that *Jesus* was the *Christ.*

37. What are the principal things to be shown with regard to the *unction* of the *Messiah,* and the fulfilment of them in *Jesus?*

38. Show that the Messiah was to be a *Prophet, Priest,* and *King*: by arguments drawn from the *typical* usage of *unction* among the *Jews,*—also from the *Offices* which it was necessary for the promised *Redeemer* to sustain for *effecting* the *salvation* of *sinners*?

39. Show that *Jesus,* as the Messiah, was anointed to the *prophetical* office, according to prediction; and the proofs of it derived from his *preparation* for the office, his *mission* to it, and administration of it?

40. In particular, remark, in reference to his *preparation,* circumstances relating to the designation of Jeremiah and John the Baptist to the prophetical office; and to the time when the Levites began their ministry:—name the two great testimonies to the Divinity of the Saviour's *Mission*:—and show how he fully *administered* the prophetical function in regard to *promulgating, confirming,* and *perpetuating,* the doctrine containing the will of God for the salvation of man. Quote texts, &c., throughout.

41. Show that *Jesus,* as the Messiah, was anointed to the *sacerdotal* office. After what *order?*

42. To whom among the Jews did the priesthood belong before the consecration of Aaron?

43. Show that *Jesus* fulfilled the office of a *Priest* in regard to *oblation*, *intercession*, *benedtction*. Quote texts, &c.

44. Show that *Jesus*, as the Messiah, was anointed to be a *King*, quoting texts, &c.

45. In what respects does He exercise His Regal Office in reference to His own people and to His enemies? Who are His enemies?

46. How were they, who under the law were types of the Messiah, anointed to their offices?

47. How does it appear that the same *material* unction was not that whereby *Jesus* was anointed to the offices of the Messiah?

48. What do the Jews say of the future finding, &c., of their last anointing oil?

49. Why no such need of it as they suppose?

50. What does David call the oil used for the consecration of the Messiah?

51. What, in Scripture language, is the true oil, wherewith the Messiah was to be anointed?

52. On what two special occasions was Jesus anointed therewith?

53. Compare the correspondency of anointings, at different times, in the case of David, the type of the Messiah. Quote texts, &c.

54. Show that, in the sundry particulars required by the Jews themselves, to complete their legal unctions, Jesus was eminently and properly anointed with the *Spi-*

rit of *God*; especially with regard to the reasons assigned by them for the use of oil, in respect of the *action* and the *matter* of the legal unctions.

55. What are the practical uses of belief in Jesus as Christ? Quote requisite texts.

56. Name some notorious errors in belief and practice among Christians, which expose their profession to the objections of Jewish opponents.

57. What were the principal names by which the early converts to Christianity were called?

58. Where were they first called Christians?

59. Give a summary of truths confessed by him who affirms his belief in Jesus Christ.

Sec. III. His only Son.

1. Quote texts showing that the Jews accounted "the Christ" to be also the "Son of God."

2. What Scripture did they interpret as attributing this Sonship to their Messiah?

3. How did the primitive Christians connect our Saviour's filial title with His names?

4. What in the phrase of Scripture and the Greek Church is the word which we translate *only*, in reference to Christ's Sonship?

5. What is required for the explication of the words *His Only Son?*

6. In what remarkable senses, short of the highest and most peculiar sense, is Christ the Son of God? Quote texts.

7. Show that to be born of a Virgin would not be sufficient to entitle Christ the *only-begotten* Son of God.

8. It being then necessary to find another generation by which Christ is Son of God in a transcendent and peculiar sense, and so rightly styled His *only-begotten* Son, what will it be requisite to prove from Scripture, to establish such a generation?

9. Show that Christ really was in Heaven, and consequently had a real being, before He was conceived in the Virgin.

10. Confute the extraordinary Socinian figment that Christ ascended into heaven before his death.

11. How are John the Baptist, and Adam, opposed to Christ in Scripture in reference to His heavenly Origin?

12. Jesus Christ was existent before John the Baptist, and before Abraham. What follows hence?

13. Show that Jesus Christ was existent before John the Baptist, from John's own testimony?

14. Show from our Saviour's own assertion that He existed before Abraham.

15. How do the Socinians explain the passage referred to?

16. And why are their modes of doing so inadmissible?

17. To what far-longer space of time does Jesus Christ's pre-existence extend?

18. Show that He existed before the Flood.

19. State and confute a vain mode of interpretation which has been adopted, of the passage used for this purpose by Pearson.

20. Show that He existed at the beginning of the World.

21. Quote a passage adduced by Pearson from Heb. i. to prove that the literal creation of the world is to be ascribed to the *Son of God*.

22. Why does he so specially insist on this passage? Make any requisite remarks.

23. Col. i. 15, 16, 17: "Who is the image of the invisible God," &c. Give Pearson's exposition of this passage, showing that it properly and fully expresses the truth of the creation of all things by the Son of God.

24. Show that the old, literal, Creation, not the new and metaphorical one, (as has been pretended,) is here meant.

25. To whom were addressed the words, "Let us make man", &c.: Gen. i. 26?

26. Give Pearson's exposition of John i. 1, 2, 3, noting the steps by which the Apostle proceeds in setting forth the Pre-existence and Divinity of the Son of God, and the Creation of the World by Him.

27. How, and wherefore, would the Jews be likely at once to understand what St. John meant by the Word?

28. State some futile attempts which have been made to evade the real force of this passage, and show their absurdity.

29. Give a summary of the arguments by which it has been proved that Jesus Christ had a real being before he was conceived of the Virgin Mary.

30. After whom were the heretics named against whom Pearson vindicates this doctrine?

31. Show that the being which Christ had before he was conceived of the Virgin was the Divine essence, from the ascription to Him of the creating of all things; and prove from John i, 1, &c., (in opposition to certain cavils,) that He was the *same God with whom* He was.

32. "Being in the form of God," &c., Phil. ii, 6, 7. (See passage at length). What are the three principal propositions hence resulting?

33. Show from Phil. ii. 6, 7, that Christ was in the form of a *servant as soon as He was made man.*

34. Could He be properly considered a *servant* in respect of any earthly *master?*

35. In what did His taking on Him the form of a servant properly consist?

36. Give, and explain the effect of, Pearson's correction of our translation of Phil. ii. 7.

37. In what consisted Christ's humiliation? See verse 8.

38. In what his exinanition?

39. "Mine ears hast thou opened;" Psa. xl. 6. To what is this equivalent according to the Apostle's interpretation in the Epistle to the Hebrews?

40. And what follows from that interpretation?

41. Show, also from Phil. ii. 6, 7, that Christ was *in the form of God before* He was in the form of a *servant* consequently *before* He was *made* man?

42. Show, also from the same passage, that Christ was *as much in the form of God* as in that of a servant, and as *really subsistent* in the *nature of God* as in that of *man*.

43. Show that the being which Christ had before he was conceived by the Virgin was the Divine essence, from his being styled Alpha and Omega.

44. Quote the texts where he is so styled.

45. "I am Alpha," &c., Rev. i. 8, admits of being referred to the Father or the Son; show that the conclusion affirmative of Christ's Divinity equally follows according to either interpretation.

46. Prove the eternal Divinity of Christ from Isaiah's description of Him whose glory he saw; Isaiah VI. in connection with St. John's testimony that that glory was the glory of Christ; John xii, 41; quoting the requisite texts, &c.

47. What is to be concluded from Christ, though man, being frequently in Scripture called God, in a manner applicable only to the One Eternal God?

48. Show from Scripture that Jesus Christ, being called God, is not one of "Gods many" who in a certain sense are so called, and that He is therefore the One Supreme God.

49. Pearson states two rules invented in opposition to the truth of Our Saviour's being the same God with the Father. What are they? and what observations have their framers founded upon them?

50. Does Greek usage with respect to the insertion or omission of the Articles, afford any certain ground for the rules which the derivers of Our Saviour's divinity, have framed, from such insertion or omission in reference to the name of God?

51. Why, even if their rules were granted, would their conclusion still be without certainty?

52. "God was manifested in the flesh," 1 Tim. iii, 16. Give Pearson's explication of this passage, showing from it that Christ is the One Supreme God.

53. Show that no Divine Attribute, and no Divine person except the Son, can be the subject of the proposition in this passage.

54. "Take heed . . . to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with His own blood;" Acts xx, 28. Show from this passage, quoting other requisite texts, that Christ is the One Supreme God.

55. In disproof of what particular assertion of the deniers of Christ's Divinity, have the two leading passages in this paragraph been made use of?

56. Show in disproof of what assertion of the deniers of Christ's Divinity, that the name of God with an Article of excellency is attributed to Christ.

57. Make any requisite observations on the three leading passages quoted by Pearson, and quote requisite texts.

58. Prove from Rom. ii, 5, the Supreme Divinity of Christ.

59. Show the force of the term "blessed," and how converted *Jews* would understand it. Quote requisite texts, &c.

60. Give a brief summary of the arguments by which it has been proved, that the being which Christ had before He was conceived by the Virgin, was the Divine essence, whereby He was the true, eternal God.

61. Against whom (from whom named?) is this doctrine vindicated?

62. Show that the Divine essence which Christ had, he had by communication from the Father.

63. Show that Christ must have the *whole* of the Divine essence communicated to Him.

64. By what term did the Nicene Council denote the *consubstantiality* of Christ with the Father?

65. Give Pearson's explication of "I and the Father are One;" John x, 30; and of "The Father is in me," &c., ver. 38, compared with "I came out from the Father;" xvi, 37.

66. How does Pearson connect the *Creation of the World* with the *communicability* of the *Divine nature?*

67. Show that God *always* had a Son.

68. Why did Mohammed deny that God ever had a Son?

69. "Thou art my Son, &c.;" Psa. ii, 7. How do the followers of Mohammed corrupt this passage?

70. How is it applied by the later Jews?

71. Show the correctness of the view of it taken by

the *ancient* Jews, from the interpretation of it by St. Paul, Heb. i, 5.

72. What is the true notion of *generation ?*

73. Distinguish between two kinds of similitude in human generations.

74. What is the *essential* similitude founded on the communication of the Divine essence ?

75. How is this communication a far *more proper* generation than any generation of the Creature ?

76. State the *particulars* in which *human* generation is *inferior* in *propriety* to the generation consisting in the communication of the Divine essence.

77. Animals on arriving at perfection become prolific ; what argument may hence be drawn illustrative of the eternal fecundity of God ?

78. What then may the eternal communication of the Divine nature be termed ?

79. Quote texts founded on this conclusion.

80. What is the *full* force of " We are in *the true Son* ? " 1 John v, 20.

81. What is the proper and full signification of *only-begotten,* as applied to Christ ?

82. Pearson mentions two expositions given by heretics of this term. What are they ? and how shown to be far short of the truth ? Quote requsite texts.

83. Christ is the Father's " beloved " Son ; is also the " Only-Begotten " Son ; how should we understand those statements as they may concern ourselves ?

84. Show that any others than Christ who are said to be sons of God, and to be begotten of Him, are not begotten in the same sense in which Christ is: and

85. Show the distinction between the Word and the Holy Ghost as regards *Sonship*.

86. What analogy may be alleged in illustration from the difference between Eve and Seth in a similar respect though both produced from Adam.

87. Give a brief summary of the arguments from which it is concluded that Christ is the *Only-Bogotten* Son of God.

88. What are the practical uses of belief in Christ as the *Only Son of God*

89. Quote texts throughout.

90. Distinguish different degrees of idolatry according to the Godhead or otherwise of the object of worship, and the (knowledge or) belief of the Worshipper in reference thereto.

91. How does belief in Christ as the *Only Son of God*, secure us from falling into idolatry with respect to Him?

92. Give a summary of truths confessed by him who affirms his belief in Christ as *the Only Son of God*.

Sec. IV. "Our Lord."

1. What is required for the explication of *Our Lord* in Article II.?

2. Quote some of the texts in which *the Lord* alone, absolutely taken, is in the New Testament used for Christ.

3. What is chiefly required to ascertain the true notation of the Word?

4. Show that *the Lord*, (Κύριος,) though sometimes used in the Septuagint and New Testament with relation to dominion merely human, is certainly also used of Christ in a far higher sense.

5. How is that name most frequently used in the Books of the Law?

6. For what names, and most universally for *what name*, of God?

7. How does Pearson explain Exodus vi, 3?

8. What is the (equivalent) etymology of יהוה, and of Κύριος?

9. Show from comparison of Scripture passages (in resolution of the doubt whether *Lord*, as the *translation* of *Jehovah*, belongs to *Christ?* or whether if so, it belongs to *Him* in the same propriety as to the Supreme God?), that the *original Jehovah* is by the prophets applied to Christ.

10. Show similarly that *Lord* as the usual *interpretation* of *Jehovah* is attributed to Christ by the Apostles.

11. Show that *Lord* in a *Divine* sense is attributed to *Christ* as the interpretation of *Adon.*

12. How does the notion of *Adon* agree with and presuppose that other notion of Jehovah?

13. What *two kinds* of *dominion* belong to Christ?

14. In what nature has He dominion as Creator of all things?

15. In what nature as "made Lord and Christ?"

16. Name some principal branches of the dominion belonging to Christ in respect of His *acquired* Lordship? Quote requisite texts.

17. Show that the dominion given to Christ in His *human* nature had not *all* the *same beginning*; distinguish between different parts of it, and the different times of His receiving them. Quote texts.

18. Distinguish between parts of the same dominion in reference to *difference* in *duration*.

19. Show that "forever," (Heb.,) though not *necessarily* signifying *absolute eternity*, yet sometimes has that sense; and that it must in that sense apply to a part (which?) of the dominion given to Christ in His *human* nature. Quote requisite texts.

20. How is Christ in a *general* sense *Our Lord?*

21. In what respects *peculiarly Our Lord?*

22. What are the practical uses of belief in Christ as *Our Lord*? Quote requisite texts.

23. Give a summary of truths confessed by him who affirms his belief in Christ as *Our Lord*.

ARTICLE III.

"WHICH WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY."

Sec. I. "*Which was conceived—born.*"

1. How did the ancient Creeds express Article III? And,

2. How must their language be understood so as to be equivalent in meaning with the words as they now stand?

3. What is the import of this Article as connected with the preceding?

4. How far does the force of the connecting pronoun extend in reference to following Articles?

5. How was Christ made man?

6. In what only person of the Trinity was made the union of the human nature with the Divine?

7. Who was the founder of the Patripassian heresy?

8. How is it inconsistent with the words of the Creed?

9. What is Christ often called in reference to His manhood?

10. To what persons was He in His human nature promised as a descendant?

11. As real and perfect man, of what two parts does Christ consist?

12. Show that Christ assumed a real human body. Quote requisite texts.

13. By what heretics (first by whom?) was the humanity of Christ denied?

14. Show that Christ assumed a real human soul. Quote texts.

15. What heretics held that the *Word* supplied in Christ's flesh the place of an informing soul?

16. Show that the Divine and human natures in Christ are *distinct*; not being *confounded* by *commixtion*, nor *changed* either into the other by *conversion*.

17. "The word was made flesh." What very different erroneous interpretations, and by whom, have been made of ἐγένετο in this passage?

18. What argument did the ancient Fathers draw, in opposition to the Eutychian heresy, from the *sacramental* union, without change of the elements, in the Lord's Supper?

19. How does their use of this argument militate against the antiquity of the doctrine of transubstantiation?

20. Who was the founder of the Eutychian heresy?

21. Give a brief summary of the arguments whence it is concluded that the union of *two distinct natures* was made in the *one person* of the Word.

22. Show the importance of the true notion respecting this union.

23. Who was the founder of the Nestorian heresy?

Sec. II. "Conceived by the Holy Ghost."

1. "Conceived by the Holy Ghost." What is the *only* subject for *direct* consideration in this Section?

2. And why so?

3. What is *excluded* by attributing the Conception of Christ to the Spirit? Quote requisite texts.

4. What is *included* in the Conception by the Holy Ghost? Quote requisite texts.

5. How is it manifest that Christ was not made of the substance of the Holy Ghost?

6. Why may *not* phrases seeming to attribute the *generation* of Christ to the Holy Ghost be understood by *proper* generation?

7. What strange conjunction in Christ's nature has been invented by the Socinians? And with what view?

8. What are the practical uses of belief in the *Conception of Jesus Christ by the Holy Ghost?*

9. Quote requisite texts throughout.

10. Why was the original holiness of our human nature in the person of our Saviour so necessary?

11. In what particular respect, with reference to the subject under consideration, may the love of God, shown in the Incarnation of Christ, be regarded?

12. Give a summary of truths confessed by him who affirms his belief in *Jesus Christ as conceived by the Holy Ghost.*

Sec. III. "Born of the Virgin Mary."

1. In what three principal respects is our Saviour's Mother to be considered?

2. Was hers a common name among the Jews of her time?

3. With what name in the Old Testament is it identical?

4. Who first bore that name? And,

5. What may be observed of her in reference to the bringing of the Israelites out of Egypt?

6. Of what tribe and family *must* our Saviour's mother have sprung?

7. Is such a descent *recorded* in Scripture?

8. Who was her cousin Elizabeth?

9. How is the mother of Jesus distinguished from others of the same name?

10. Show, from predictions in the Old Testament, that the Messiah was to be born of a virgin.

11. Show the futility of Jewish objections to this application of a prophecy which is to this purpose in Jeremiah, and of another, still more express, in Isaiah.

12. Show that our Saviour's mother was a virgin even when she had brought forth.

13. What reasons have persuaded the Church to believe that she ever continued so?

14. Show that the objection to this belief, drawn from St. Matthew's expression that "Joseph knew her not *until* she had brought forth," &c., has no weight.

15. Quote texts in illustration.

16. Show the same as to the objection from the expression, the *first-born* son of Mary;" quoting requisite texts.

17. Show the same as to the objection from the mention in Scripture of the *brethren* of our Lord; noticing two modes of accounting for their being so called, *though not sons of his mother.*

18. In answer to the last objection, as still farther

urged, that Scripture shows *James* and *Joses*, the *brethren* of Christ, to be *also sons of Mary His mother*, show, moreover, that they *were* actually sons of *another Mary*. Quote the necessary texts.

19. How does our Saviour's mode of commending His mother, at His crucifixion, to the care of His beloved disciple, favour the notion of her uninterrupted virginity?

20. What is to be attributed to the Virgin in the birth of Christ?

21. By what three things is she His mother? Quote texts.

22. What remarkable epithets have been applied to her in this character by the Greeks and Latins?

23. What are the practical uses of belief in Jesus Christ as born of the Virgin Mary? Quote texts throughout.

24. How did the primitive Church distinguish between what was due to the Virgin and to her son?

25. Levi, in the loins of Abraham, paid tithes to Melchizedec; Christ, though Abraham's son, paid them not in him, but received them in Melchizedec: what contrast does Pearson hence illustrate?

26. Give a summary of truths confessed by him who affirms his belief in Jesus Christ as *born of the Virgin Mary*.

ARTICLE IV.

"SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD, AND BURIED."

Sec. I. "Suffered."

1. How did the most ancient Creeds express the IV. Article?

2. What addition—and why?—did the Church afterwards make to this statement?

3. "Suffered." What is required for the explication of this expression?

4. What is here *distinctly* considered?

5. In what two principal respects are we to consider Him who suffered?

6. Show that the promised Messiah was to suffer, from our Saviour's own, and from Apostolical, testimony.

7. Show the same, especially as in opposition to unbelieving Jews, from a remarkable prophecy in Isaiah.

8. What distinction have they invented to elude the Christian application of this prophecy?

9. Show that this distinction is both false in itself, and invented to counterfeit the truth; not only invalid against us, but advantageous to us.

10. Show that Jesus (our Messiah) suffered making reference to some particulars of His sufferings, and to testimonies which prove the reality of His sufferings acknowledged by all: (with the exception of what ancient heretics only?)

11. Show from Scripture that the sufferings of the Messiah were agreed on between Him and the Father, determined according to covenant between them, and revealed to the prophets, who delivered them to the Church.

12. How did Moses *say* that Christ should suffer?

13. Mention some remarkable instances.

14. Quote declarations of our Saviour, as to the fulfilment in Him of all those agreed on, &c., sufferings, and a similar declaration of St. Peter.

15. Show that the *Person*, who, in His office of Messiah *suffered*, was no other than *God the Son*.

16. Why could not Christ possibly suffer in His Divine nature?

17. In what nature alone did He suffer?

18. What heretics held opinions inconsistent with the Catholic truth as to this subject?

19. In consideration of what do we properly say "God did suffer," though we profess that the Godhead suffered not?

20. Show that the properties, and consequently the actions and passions, of the *human* nature may be attributed to the *Son of God*.

21. What is properly meant by the "communication of properties," as not involving a *confusion* of the properties of the Divine and human natures?

22. State briefly, in conclusion, from the arguments previously used, *how* God the Son suffered.

23. How does the language of this Article limit the

beginning of the period of our Saviour's sufferings considered in this section ?

24. Under what two principal heads are we to consider the sufferings undergone by our Saviour in His human nature ?

25. What did He suffer in His body ?

26. What did He suffer in His soul ?

27. How is the *intensity* of our Saviour's sufferings testified by the *language* of the sacred writers ?

28. How is the *intensity* of His sufferings manifest from the occasion of them ?

29. What are the practical uses of belief that Our Saviour *suffered ?*

30. Give a summary of truths confessed by him who affirms his belief that Our Saviour *suffered ?*

Sec. II. Under Pontius Pilate.

1. Why has the Church thought it expedient to mention in the Creed the governor under whom our Saviour suffered?

2. For what reasons is it expedient to ascertain what can be known concerning him ?

3. State particulars as to the two names by which that governor is described.

4. Why should we suppose that he may have had another name, (of what kind?) though none such be extant ?

5. What was his national origin, and rank ?

6. By whom was he sent to be Governor of Judea ?

7. When were the Jews made tributary to the Romans?

8. When first immediately subjected to Roman Governors ?

9. Of what Roman province was Judea made a part?

10. What was the office which Pontius Pilate bore, properly designated?

11. When and for what purpose originally instituted?

12. What was the increased (why?) extent of power attached to it in Judea?

13. What important end was thus brought about by Divine providence? Quote texts.

14. Show that Pilate of himself was unwilling to condemn Jesus; and account for his condemning and crucifying him notwithstanding. Give requisite texts and illustrations.

15. What are the practical uses of belief that Christ suffered *under Potnius Pilate?*

16. Mention some false duties which have been assigned (with what views?) by enemies of Christianity to Our Saviour's passion.

17. What *written* testimonies did Pilate give to Our Saviour's passion and innocence?

18. Give a summary of truths confessed by him who affirms his belief that Christ suffered *under Pontius Pilate.*

Sec. III. "*Was crucified.*"

1. What is required for explication of Our Saviour's crucifixion?

2. Mention some remarkable types of Christ's crucifixion; noting particulars of correspondence.

3. Mention some remarkable prophecies of His crucifixion.

4. So applied by which of the Evangelists?

5. Show the reality of Our Saviour's Crucifixion by enumerating some of the leading incidents of the accounts given of it by the Evangelists.

6. What extravagant fiction in relation to Simon the Cyrenian as connected with Christ's Crucifixion has been broached? By whom?

7. Why is it not now so easy as once it was to ascertain the exact nature, &c. of Crucifixion?

8. By whom and why was it first abolished as a punishment?

9. Give some account of the Roman Cross, and of the manner in which Our Saviour was affixed to it.

10. What was the accusation, and how do we ascertain it to be so, on which Pilate actually condemned Jesus?

11. Illustrate the aggravations of our Saviour's passion arising from the *acerbity*, and from the ignominy of it.

12. What are the practical uses of belief in Christ *crucified*? Quote texts throughout.

13. What *particular curse* of the law did our Saviour take on Him by the manner of His passion?

14. What epithet has been applied to Him by the Jews in reference of His crucifixion?

15. Mention an important particular in which the case of persons who, according to certain heathen traditions, died and rose again, differed from that of our Saviour.

16. Give a summary of truths confessed by him who affirms his belief in Christ *crucified*.

Sec. IV. "*Dead.*"

1. What is required to illustrate that clause of the Creed which affirms that our Saviour was *dead?*

2. Mention types representing the death of our Saviour.

3. Show that the saving of Isaac alive when brought to be sacrificed, does not invalidate such an application in his case.

4. Quote prophecies foretelling Christ's death.

5. How is the reality of Christ's death established by the belief of hostile witnesses? And by certain attendant circumstances?

6. How do both the Christian Sacraments bear referrence to the *death* of Christ, and to what particular circumstances connected with it?

7. What is the proper meaning of *death* in reference to human beings? And in what accordingly did the death of Christ consist?

8. Quote an expression used by Christ, and another by St. Luke, (in connection with that of Christ's recorded by him,) which show the reality of His death.

9. Illustrate also the reality of His death from its *immediate* cause.

10. Show that His *voluntary* submission to death did not prevent the *necessary* operation of that immediate cause; also, that from His dying so soon as he did, no conclusion must be drawn as if He had miraculously hastened His own death. Quote requisite texts.

11. What two different *unions* existed in Christ?

12. Which of them was dissolved by His death?

13. Show that according to the language of the Creed, neither the body nor the soul of Christ was by His death separated from His Divinity.

14. Show that no such separation would be consistent with the Ecclesiastical language, founded on Scripture, that God died for us.

15. Show that Christ's innocence and obedience preclude the supposition of such a separation.

16. Show that such a separation is not implied (What is?) by the exclamation "My God, My God, why hast thou forsaken me?"

17. Show that the cause which effected a separation between the soul and body of Christ, could not separate either His body or soul from His Divinity.

18. Show the practical uses of belief that Christ was *Dead*, from a consideration of the importance of His death in reference to His offices of *Prophet, Priest, and King*.

19. Give a summary of truths confessed by him who affirms his belief that Christ was *dead*.

Sec. V. "And Buried."

1. What is required for the explication of the clause of the Creed declaring that Christ was *buried?*

2. Why would the Messiah's burial be presumed to follow from His being to die among the Jews?

3. By what type was it represented?

4. How prophetically foretold?

5. How might the Roman custom in cases of crucifixion seem repugnant to the expectation that *Jesus* would be buried?

6. Show how it was nevertheless brought about by Divine Providence, that the burial of Jesus should take place in accordance with the ancient predictions. Quote requisite texts, &c.

7. Give some account of the chief particulars to be considered, with reference to the performance of Our Saviour's burial according to the custom of the Jews.

8. What are the practical uses of belief that Christ was *buried?* Quote texts.

9. What was the usual Greek and Roman manner of disposing of the bodies of the dead?

10. How and when did burial come to take place of it throughout the Roman Empire?

11. What *Christian* reasons, in addition to the natural one, are there for paying respect to the bodies of the dead?

12. What influence did the attention paid by the primitive Christians to the burial of the dead exercise on the minds of the heathen?

13. Give a summary of truths confessed by him who affirms his belief that Christ was *buried.*

ARTICLE V.

"HE DESCENDED INTO HELL; THE THIRD DAY HE AROSE AGAIN FROM THE DEAD."

Sec. I. "He descended into Hell."

1. What Church, and at what time, first introduced the descent into Hell into her Creed?

2. What was the antiquity of the reception of the descent itself in some sense or other?

3. "*Hell*;" what was the term here used in the Aquileian Creed?

4. With what variety translated by the Greeks?

5. How does it appear that the words "He descended into Hell," were when first used intended to express only Christ's burial?

6. Show, however, that their meaning cannot be so restricted in the Creed as it now stands.

7. How must we proceed to ascertain the Scripture ground of belief in the doctrine that Christ descended into Hell?

8. "Now that He ascended," &c., Eph. iv. 9. Show that we cannot be *assured* that this passage is to be understood of the descent into Hell.

9. Christ was "put to death in the flesh," but, &c., 1 Peter iii. 18, 19. Show that this passage cannot properly be interpreted of the descent into Hell.

10. Beside the two leading texts considered, what other

passage has been especially brought forward to prove the descent into Hell ?

11. Give it as delivered in the Old Testament, and quoted and applied in the New ? and show that the truth of the proposition now under consideration is clearly established by it.

12. Among the different opinions as to the meaning of the *descent* of Christ into *Hell*, what kind of explication must be looked for ?

13. Show that the (singular) opinion of Durandus as to the descent being merely *metaphorical* (in what particular sense ?) is inadmissible.

14. What was Calvin's opinion as to the descent into Hell ?

15. Show that in a *literal* sense Our Saviour certainly did *not* suffer *infernal torments.*

16. Show that if Our Saviour be said *metaphorically* to suffer *infernal torments*, in reference to the greatness of the sufferings which He endured in His soul, this interpretation would not be a *pertinent* explication.

17. What explication has been made of the clause under consideration, as if referring to burial only, founded on a certain translation, (what ?) of the original terms used for " soul " and " hell " in the passage on which the proposition of Christ's descent into Hell is founded ?

18. Show that it must be acknowledged that such a translation can be supported by instances of Scripture usage.

19. What other advantage must this explication be allowed to have?

20. Show that the notwithstanding the advantages just mentioned, this interpretation, however it might perhaps be thought a probable one of the words of David, cannot be allowed as an exposition of the Creed as it now stands?

21. What explication of the clause under consideration has been grounded on an interpretation of "Hell" as signifying the *state* or condition of the dead?

22. Show that this explication is inadmissable, because contrary to all ancient authority as to the meaning of *Hades.*

23. Also, because, as the Creed now stands, the clause so explicated would be superfluous?

24. What interpretation of Christ's descent into Hell yet remains, grounded on the general opinion of the Church, and a probable exposition of the Psalmist's prophecy?

25. In regard to this exposition, what does Pearson observe concerning the existence, condition, place, of the souls of men departed?

26. How does it appear that this exposition is grounded on the general opinion of the Church?

27. In what did the Ancients agree? On what *leading* subjects did they differ? As regards Christ's descent into Hell?

28. By such of the Ancients as believed "Hell" the *general* receptacle of *all* souls, to *whose* souls was Christ

thought to descend? and on what remarkable point did they differ respecting the effect prodnced by His descent?

29. By such of the Ancients as thought *Hades never* in Scripture denoted a place of *happines* to whose souls was Christ believed to descend? And for what end?

30. And what difference of opinion was there among them, as to the number of the souls to whom the effect of His descent extended?

31. By what means did they conceive deliverance to be wrought for the souls in Hell?

32. Show that their notion of the *end*, or *neans to effect the end* of Christ's descent, cannot be admitted; as wanting good authority, and false, &c., in itself.

33. Show also that their opinion as to the *effect* thus supposed to be wrought by Christ's descent, is not to be admitted in respect of the authority on which it is built.

34. Nor in respect of the doctrine involved in it.

35. What opinion respecting the end of Christ's descent into Hell, because prevalent in the later ages of the Church, and was delivered as a matter of faith by the *schools*?

36. How was it supposed to fall from a denial of the deliverance of the souls of the damned?

37. Show that the opinion vainly claims to be founded on the consent of antiquity.

38. Mention briefly some opinions of the most ancient fathers inconsistent with it.

39. Show that there is no certainty as to the truth of that opinion, either as regards the place of the souls of the just, or any change made in their condition, or the dependence of such (supposed) change on the descent of Christ into Hell.

40. Mention some things certainly contained in Scripture which are adverse to that opinion.

41. How does it appear that the bosom of Abraham is still the place promised to the souls of the faithful?

42. What other opinion has obtained, especially in the English Church, concerning a triumph achieved by Christ's descent into Hell?

43. How were Col. ii. 15, and Eph. iv. 8 9, interpreted and conjoined by the supporters of this opinion?

44. Show that the two Scriptures above mentioned are not sufficient to found the conclusion alleged.

45. What is the full extent of the conclusion which properly follows from them?

46. And how is *that* conclusion unfavorable to the supposition of Christ's descending in order to triumph in to Hell?

47. Show that the testimonies of the Fathers, are vainly and *inconsitently* alleged in support of the opinion now considered.

48. "Thou wilt not leave my soul in Hell;" show that these words are adverse to this opinion.

49. What does Pearson conclude to be the end of Christ's descent into Hell, most conformable to the words of the Psalmist, and least liable to objection?

50. What benefit and encouragement do believers receive from the descent of Christ into Hell ?

51. Give a summary of the manner in which a christian may express his belief in the fact, and in the purposes thereby to be answered,—that Christ *descended into Hell.*

Sec. II. " The third day he rose again from the dead."

1. What may be observed as to the antiquity. &c., of that part of this article, which asserts Christ's resurrection ?

2. What are the particulars contained in it?

3. How was it *prophesied* that the Messiah was to rise again ? How *typified ?*

4. By what *human* testimonies was it established that *Jesus* our Messiah, accordingly rose again

5. By what angelical testimonies

6. In what respects was the resurrection of Jesus *Divinely* testified

7. Define in what a true resurrection consists; noticing how it differs from a new creation, and from an accidental alteration, also, how it can be predicated of things *incorruptible,* nor of *some (*What) things *corruptible,* and how it takes place with respect to a human being.

8. Show that Christ truly thus rose again, by Scripture proofs, that after his resurrection he had a real human

body and real human soul, identical, identical with the body and soul which he had before.

9. Show that Christ truly rose again in the same soul and body, from a consideration of the *meritorious* cause of His resurrection.

10. Show the same from a consideration of the *efficient* cause of it.

11. Why must the resurrection of Christ be attributed to *God* generally, as Father, Son, and Holy Ghost

12. Quote texts in which it is ascribed to God the *Father?*

13. Show that in Scripture it is also ascribed to God the *Son?*

14. How do the Socinians attempt to deny this?

15. Show the futility of their arguments.

16. How are we especially assured of the truth of Christ's proper resurrection, in the same soul and body, from a consideration of Him as raised by the Father, and as raised by himself

17. How was the distance of time between the death and resurrection of the Messiah typified

18. In reference to the distance between the death of Jesus and His resurrection; show why it was requesite that *some* space of time, and yet *not* a *long* space, should intervene between them.

19. Show also what was the *determinate* space which

did thus intervene, giving requisite quotations and illustrations.

20. What things are to be considered in respect to the precise day on which Christ rose?

21. How was the day of His resurrection typified?

22. On what day of the week did Christ rise?

23. And how does it appear to have corresponded with the day typical of it?

24. How are these points settled from consideration of the day, from which the resurrection day is reckoned the third?

25. How does the language of the Evangelists, expressing the time of Christ's resurrection show on what day of the week, and about what time of the day it took place?

26. For what reason was the observation of a Sabbath on *one* day in *seven* enjoined?

27. *What seventh* day of the week was enjoined as a Sabbath to the Jews, and for what additional reason in regard to that particular day?

28. Why is the *first* day now sanctified as our weekly Sabbath, instead of the day formerly enjoined to the Jews?

29. Give instances from Scripture of the Apostles' practice in religiously observing the *first* day of the week.

30. What peculiar name has it received in Scripture in reference to our Lord?

31. How are *Christians* distinguished from *Jews* and

Mohammedans by their religious observance of the *first* day of the week?

32. What are the practical uses of belief that Christ *rose again from the dead?*

33. In what two respects is His resurrection a cause of ours? Quote texts throughout.

34. Give a summary of truths confessed by him who affirms his belief that Christ *the third day rose again from the dead.*

ARTICLE VI.

"HE ASCENDED INTO HEAVEN, AND SITTETH ON THE RIGHT HAND OF GOD THE FATHER ALMIGHTY."

Sec. I. "He ascended into Heaven."

1. What things are required for the illustration of Christ's ascension?

2. How was His ascension typified?

3. How prophetically foretold?

4. What was this proper ascension? Quote texts throughout.

5. Show that the ascension now considered cannot be understood figuratively, of any change in his body consequent on His resurrection.

6. In what sense only could it be truly said that Christ had before ascended into Heaven?

7. Show that Christ's more proper ascension was to be performed not long after His resurrection.

8. What are the testimonies to Christ's ascension?

9. What difference existed, and why? as to the necessity of an eye-witness of Christ's *resurrection* and of His *ascension?*

10. Show, quoting requisite texts, what is meant by that Heaven into which Christ ascended.

11. What are the practical uses of belief that Christ *ascended into Heaven?* Quote texts throughout.

12. Give a summary of truths confessed by him who affirms his belief that Christ *ascended into Heaven.*

Sec. II. "*And sitteth on the right hand of God the Father Almighty.*"

1. How was the latter part of Article VI. stated by the ancients?

2. What is required for the explication of the session of Christ?

3. How was the sitting of the Messiah at the right hand of God pretypified?

4. How expressly foretold?

5. Refute Jewish misapplications of the prophecy.

6. Show, quoting requisite texts, that Jesus did accordingly so sit down.

7. Can the same be predicated of any other man or angel?

8. "On the right hand of God." Show what is meant by this expression?

9. Show that *Christ*'s session *on the right hand of God* corresponds in all respects to that meaning.

10. "He sitteth." What is meant by this expression?

11. Show that *Christ's session* on the right hand of God corresponds in all respects to that meaning.

12. What is the substance of the doctrine conveyed in the phrase of Christ's sitting on the right hand of God?

13. What promise was made by God to David of the continuance of his kingdom?

14. On what condition did the fulfillment of it depend?

15. And why was it not literally fulfilled?

16. In what highest sense was it completely fulfilled?

17. From different times of David's anointings and accessions of power, illlustrate Christ's entrance after divers gradations on full and entire dominion.

18. What is the immediate effect of His regal power?

19. What Oriental custom is referred to under the image of His making His foes His footstool?

20. Who are the *temporal* enemies of Christ?

21. Who have especially been so?

22. And how made His footstool?

23. Who are the *spiritual* enemies of Christ?

24. Distinguish between the *total destruction* and the *absolute subjection* of Christ's spiritual enemies.

25. With respect to whom are these His enemies *destroyed?*

26. Instance in each particular enemy.

27. With respect to whom are they *continued* in operation, and *not destroyed*, though subdued to Christ?

28. How long shall Christ's regal power in this mediatorial capacity continue?

29. When and wherefore will His mediatorial office, in all its branches, cease?

30. What clause was added to the Nicene Creed, and why? respecting the eternity of Christ's kingdom?

31. Show in what respects He will nevertheless be a King forever?

32. What are the practical uses of belief in *Christ* as *sitting on the right hand of God?*

33. "God the Father Almighty." Why does the attribute *Almighty* require to be here considered, and *not* the nature of *God*, nor relation of *Father?*

34. Define the *potency*, and further, the *Omnipotency* signified here by this term.

35. Explain how God is to be called *Omnipotent* in regard of power derived from Him.

36. How in regard of inability in any thing to resist Him.

37. How, yet more properly, in regard to the infinite extent of His power, both as to the object and the effects of it?

38. When is a thing said to imply a contradiction?

39. What things only are absolutely impossible, and wherefore consequently not within the power of God?

40. In what ways may an action imply a contradiction in respect of the object?

42. Show that it is not derogatory to the Omnipotency of God that He cannot effect *such* an action.

42. How may an action imply a contradiction in respect of the *agent*?

43. Show that it is not derogatory to the Omnipotency of God that He cannot effect *such* an action.

44. Show that *God only* is Omnipotent.

45. Show that the attribute *Almighty* is not confined to the *Father only*.

46. Why is He here peculiarly so described?

47. What are the practical uses of belief in God *Almighty*? Quote texts.

48. Give a summary of truths confessed by him who affirms his belief in *Jesus Christ who sitteth on the right hand of God the Father Almighty*.

ARTICLE VII.

"FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD."

Sec. I. "He shall come."

1. In illustration of the future coming of Christ, show that such a coming of the promised Messiah was foretold in Scripture.

2. Confute a Jewish misrepresentation of a remarkable prophecy to this purpose.

3. Show how we are assured that our Jesus shall accordingly so come. Quote texts.

Sec. II. "From Thence."

1. Whence shall He so come? Quote texts.

2. How therefore appearing most fit for the office of judging?

Sec. III. "To judge."

1. What things are necessary to be considered for the explication of this particular?

2. How does a future judgment appear demonstrable from consideration of our own conscience and its operation?

3. How from consideration of the perfect justice of God, especially when we regard the rewards and punishments of men in this life?

4. Show that the doctrine of future judgments is certainly true, as being expressly revealed by God in His word.

5. Illustrate by instances recorded in Scripture, the expectation entertained by the heathen of a judgment to come.

6. To whom alone, and wherefore, does Supreme judiciary power by right belong?

7. What follows, in respect of the future judgment,

with regard to the three persons of the Blessed Trinity?

8. To which of the three persons of the Trinity shall *execution* of the judiciary power be committed in the day of judgment?

9. Distinguish between the *original* and *derived* judiciary power of Christ.

10. The Father hath given Christ "Authority to execute judgment, *because He is the Son of man*." What is here to be understood beyond the mere fact of Christ's humanity?

11. Illustrate Christ's fitness for the office of Judge, from considerations of what He hath done and suffered as the Son of Man, and the Divine justice manifested in His consequent exaltation.

12. "The Father judgeth no man," &c. Show what is here asserted of the Father is applicable also to the Holy Ghost.

13. Illustrate Christ's fitness for the office of Judge from considerations relating to ourselves as of the same (human) nature with Him, and to His being man as well as God.

14. Show from Scripture that from the resurrection and ascension of Christ, we are assured that He shall be judge.

15. Mention some of the figurative and parabolical descriptions under which Christ is in Scripture represented as Judge.

16. In what does the *reality* of the act of the future judgment consist?

17. Recount, quoting requisite texts, the steps of the formal judiciary process by which the *manner* of it is represented to us in Scripture.

Sec. IV. "The quick and the dead."

1. Give Scripture instances of the use of the phrase "The quick and the dead."

2. Why is it capable of several interpretations?

3. Why have some understood by "the quick," the *souls*, by "the dead," the *bodies* of men?

4. What, according to them, would the phrase imply in reference to the general judgment?

5. Why is their interpretation inadmissible?

6. Answer the same questions in reference to those who have understood by "the quick," the *just*, "the dead," the *unjust*.

7. What remains as the true meaning here of "the quick and the dead," and the proper sense of the article?

8. What only doubt, and induced by what consideration, has been objected to this interpretation?

9. Confute from Scripture the objection so raised.

10. What are the practical uses of belief in Christ's coming to judge the quick and the dead?

11. Quote illustrative texts.

12. Give a summary of truths confessed by him who professes his belief that *Christ shall come to judge the quick and the dead.*"

ARTICLE VIII.

"I BELIEVE IN THE HOLY GHOST."

1. What are the two particulars relating to the Holy Ghost, necessary to be set forth for the explication of Article VIII?

2. And what may be considered under each of them?

3. Show, quoting requisite texts, &c., that it will be needless to begin the indagation of the nature of the Holy Ghost by proving his *existence.*

4. Why would it be presumptuous and unreasonable, even before taking into account the positive evidence to the contrary, to suppose the Holy Ghost nothing but an operation or quality?

5. Some things are in Scripture, spoken of the Holy Ghost, which are proper, some which are not proper to a person—Why do the latter contain nothing to invalidate the conclusion for the personality of the Holy Ghost drawn from the former?

6. Show that the Scriptures describe to us the Holy Ghost as a *person.*

7. How do the Socinians attempt to answer the argu-

ment drawn from the Scriptural expressions attributing Personality to the Holy Ghost?

8. Show the futility of their answer.

9. What further explication did Socinas contrive in answer to the orthodox argument?

10. Show the futility of this second explication.

11. Instance some Scriptural expressions used of the Holy Ghost, which the Socinians object against this Personality.

12. Show that one of them, *i. e*, that God is said to *give* the Holy Ghost, is not inapplicable to a person, and that the others, even if so inapplicable, are rightly to be understood in a sense—what? which does not invalidate the orthodox doctrine.

13. Against what opponents is the Personality of the Holy Ghost asserted?

14. In proving that the Holy Ghost is *not* a *created* person, what admission of the adversaries themselves may first be alleged?

15. Prove that the Holy Ghost is a *person*, and *uncreated*, from the words of our Saviour concerning the blasphemy against the Holy Ghost.

16. Show the futility of the Socinian objection to this application of the passage.

17. Prove, quoting requisite texts, that the Holy Ghost is *no created* person, because in the beginning not made by Christ, nor now subjected under His feet.

18. Prove the same truth from Christ's being called the Son of God, because conceived in the Virgin by the operation of the Holy Ghost.

19. Against what heretics is it asserted that the Holy Ghost is *not* a *created* person?

20. Show that the assertion of the proper God-head of the Holy Ghost, necessarily follows from the preceding assertions, and that it is proved even by the admissions of the respective adversaries of those assertions.

21. When Moses "went in before the Lord," &c., he took the veil off, &c. Exod. xxxiv. 34. From St. Paul's interpretation of that passage, 2 Cor. iii: 15, &c., prove the Deity of the Holy Ghost; and show the futility of the Socinian evasions of the force of the Apostle's declaration that "the Lord is that Spirit."

22. Prove the Deity of the Holy Ghost from *lying to the Holy Ghost*, in the case of Ananias, being represented by St. Peter as equivalent to *lying to God;* and refute objections to the orthodox argument.

23. Prove the same truth from the bodies of Christians being by St. Paul called *Temples*, because of the inhabitation of the Holy Ghost; and refute objections.

24. Prove the same truth from attributes in Scripture given to the Holy Ghost.

25. And from works attributed to Him.

26. Show that the Holy Ghost is not the same person as the Son.

27. Quote texts in which the Holy Ghost is distinguished both from the Father and the Son.

28. Against what ancient heresy is the distinctness of the Holy Ghost from the Father and the Son asserted?

29. Show that the Holy Ghost is in order the *Third* person of the Blessed Trinity.

30. Show that the procession of the Holy Ghost from the Father, is a truth expressly delivered in Scripture, as also evidently following from the identity in nature, but difference in person of the Father and the Holy Ghost.

31. Show that the procession of the Holy Ghost from the Son, is *virtually* contained in Scripture.

32. What was asserted as to the procession of the Holy Ghost by the *Latin* Fathers in the primitive times?

33. How did the *Greek* Fathers differ from them in *language* as to this particular?

34. Show that this involved no difference of doctrine.

35 How in regard to the procession of the Holy Ghost from the Son, did the great schism arise between the Eastern and Western Churches.

36. What are the six assertions in which the *nature* of the Holy Ghost has been declared?

37. How may the Holy Ghost be called Holy in himself or by way of distinction from other Spirits?

38. But why is He rather so called?

39. What is His peculiar office?

40. What are the two branches of the work wrought

by the Holy Spirit in enlightening men with the knowledge of God?

41. What heretics have denied the necessity of the internal operation of the grace of God to enable a man to believe the gospel?

42. In respect to regeneration and renovation, what is wrought by the Spirit of God? Quote texts.

43. What in respect to the directing, animating, &c., of our actions? Quote texts.

44. What appears to be the correct Scripture notion of Παράκλητος? (Paraclete).

45. What is wrought by the Holy Ghost in respect of joining us to Christ? Quote texts.

46. What in respect of assuring us of adoption? &c. Quote texts.

47. What in respect of ordination of Ministers? Quote texts.

48. What are the parts of which the *Office* of the Holy Ghost consists?

49. What are the practical uses of belief *in the Holy Ghost?* Quote requisits texts.

50. Give a summary of truths confessed by him who affirms his belief *in the Holy Ghost.*

ARTICLE IX.

"THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS."

Sec. I. "*The Holy Catholic Church.*"

1. What is to be observed of the IXth Article with regard to the variety of its position in different creeds, and the additions made to it as originally stated?

2. What must be shown in expounding the clause "The Holy Catholic Church?

3. Show by reference to the etymology and original signification, &c., of the English word *Church*, and of the Greek word Ἐκκλησία, that the nature of the Church here intended, is not sufficiently described by the *nominal* definition or derivation of the word.

4. To whom, and in opposition to what notions of greater latitude, must the notion of the Church be here restrained?

5. Whence must be concluded the true nature of the Church?

6. Quote the passage wherein it is first mentioned as promised to be built, and passages showing the fulfilment of the promise.

7. Of whom did the Church at first consist? Quote requisite texts.

8. How was that Church *one?*

9. In what other way is the Church which we believe, *one?*

10. Why is it requisite to show how those several Churches, into which the one Primitive Church were divided, were constituted?

11. In what sense is Ἐκκλησία used in the New Testament?

12. In respect of the latitude in which it is used in its most usual sense, give instances of its admitting of distinction and plurality.

13. Also of its reducing all into conjunction and unity; as regards the Churches of a district.

14. In what most comprehensive extent may Churches be reduced to the denomination of one Church?

15. What is the Church in this creed?

16. How is the unity expressly marked in some other creed?

17. In what must the unity of this Church consist?

18. How did members added to the first Church, become members of the same Church?

19. Show, quoting requisite texts, how the Church is one by unity of *origination*, *of faith*, of the *sacraments*, *of hope*, *of charity*, *of regimen* and *discipline*.

20. With reference to the distinction between things past, present, and future, how is the Church in the creed now propounded, and how has it in every age since it was constituted, been propounded, as the object of faith?

21. What duration of existence do we ascribe to the Church, and what must we therefore prove concerning it?

22. Why is the uninterrupted continuance of its existence to the end of the world, strictly an object of *faith?*

23. How does it appear that the Universal Church is not *of itself* indefectible?

24. Show, quoting requisite texts, that nevertheless according to the promise of God, it never shall perish.

25. In what respects and for what reasons is the Church *universally* holy?

26. How has St. Paul represented another (What?) kind of holiness, which must be more restricted (Why?) in its application?

27. What two opposite kinds of persons are comprehended in the *external* communion of the Church?

28. Illustrate this comprehensiveness from Scripture.

29. Against what schismatics did the ancient Catholics vindicate this comprehensiveness?

30. When do the wicked totally cease to be members of the Church?

31. Define how in respect to its godly members the Church is (or shall be) *truly* (though imperfectly) holy; *perfectly* holy, and *most completely* holy.

32. How must we ascertain the interpretation of the word *Catholic?*

33. When attributed otherwise than to the Church, in what senses is it used by the ancient Fathers?

34. As attributed to the Church, in what senses, especially in what most comprehensive sense?

35. In what acceptations did the ancient Fathers consider, and do we in the creed understand, the Church in respect of its universality to be Catholic? Quote requisite texts.

36. What are the practical uses of belief of *the Holy Catholic Church?* Quote requisite texts.

37. Give a summary of truths confessed by him who affirms that he believes in *the Holy Catholic Church.*

Sec. II. "The Communion of Saints."

1. In explicating "the Communion of Saints," how are we directed by a consideration of the time of the insertion of this clause in the Creed?

2. Why may not "the Communion of Saints" be here understood (as otherwise it might be), of the community of goods, charity, &c., among the first Christians?

3. What must be considered in order to the explication of it?

4. In ascertaining the meaning of the "Saints," what senses are previously taken for granted to be not *here* applicable?

5. How is the clause now under consideration, connected with, and more restrictive than the preceding clause of the article?

6. In inquiring in what *saintship* consists, what must be observed with reference to persons before as well as after the beginning of the Church of Christ?

7. How has Moses expressed the true notion of saints?

8. What is the primary and general sense of holiness?

9. How is it thus predicted of the whole people of Israel?—of all the professors of Christianity?

10. What further is required to make persons *really* and *truly holy?* Quote requisite texts.

11. And who *accordingly* are *saints?*

12. What saints are here *particularly* understood, in reference to distinction between the time *before* and *after* the beginning of the Church of Christ.

13. Show, quoting requisite texts, that there never was any Church of God but there were saints in it.

14. Show that saintship does not cease at death; and distinguish between the Church *militant* and the Church *triumphant.* Quote requisite texts.

15. Show, quoting texts, the existence of, and particulars relating to, the Communion of the Saints with God the Father,—with God the Son,—with God the Holy Ghost: (and, which is necessarily implied, with the whole Trinity.)

16. With the Holy angels.

17. In what things have the living Saints communion, in what have they not with men not truly saints?

18. Note particulars, (quoting requisite texts) respecting the communion of all living Saints one with another.

19. Show that the saints living, have communion with all saints departed.

20. How is it that all communion between saints and hypocrits, ends on the death of either, but the communion between saints living and saints departed, is still continued?

21. In what do we communicate with saints departed?

22. Is anything to be proved from Scripture in regard to what the saints in heaven do in relation to us on earth?

23. As to what we ought to perform in refeoence to them, what is the limit beyond which we have no warrant in Scripture?

24. In regard to what is done by the saints in heaven for us, and what we ought to do in relation to them, how does it appear that the Church of Rome teaches what is new as well as unwarrantable?

25. What are the practical uses of belief of the *Communion of Saints?* Quote texts.

26. Give a summary of truths confessed by him who affirms his belief of the *Communion of Saints.*

ARTICLE X.

"THE FORGIVENESS OF SINS."

1. What is to be observed as to the antiquity of Article Tenth?

2. With what preceding clause was it at first immediately connected, and what is its sense as shown by that connection?

3. What is required for the explication of the Article thus understood?

4. Show, quoting requisite texts, what is the *nature* of sin.

5. How may sin be distinguished in respect of *commission*, *omission*, *evil habit*, and *evil inclination*?

6. What is the *obligation* of sin?

7. Show the difference between *sins*, whether of commission or omission, and the *guilt* contracted by them, in respection of *duration*.

8. Show, from Scripture, that a sinner's *obligation* to *eternal* punishment *is*, or *is not*, *taken off* according as respecting there *is*, or *is not*, *remission* of sins.

9. Whose act is the forgiveness of sins?

10. What is the Greek word used in the Creed to express "forgiveness?"

11. Show that the true nature of forgiveness of sins cannot be sufficiently ascertained by consideration of any *word* used to express it; how, therefore, must we proceed to ascertain it?

12. Show, from Scripture, the necessary connection, in fulfilment of legal types, of Christ's death with the remission of sins; the vicarious nature and intent of His sufferings, and the consequent accomplishment of the forgiveness of our sins.

13. In reference to God as *offended*, and as *just*, what two main particulars, respectively, are contained in "the forgiveness of sins?"

14. Show, from Scripture, that Christ, by his death, reconciled God to man.

15. What is meant by reconciliation?

16. Show that God's anger against men was not incongruous with His love for them.

17. The Socinians object that Scripture says Christ reconciled men to God, but not that He reconciled God to man: show, from instances of the usage of Scripture language in reference to reconciliation, the futility of this objection.

18. Show, quoting requisite Scriptures, that Christ, by His death, made *satisfaction* to God for our sins.

19. What is meant by a *ransom?*

20. Why is the death of Christ of sufficient value to be a *full* satisfaction for our sins?

21. Describe, by a summary of what has been said, in what forgiveness of sins consists.

22. Show, quoting requisite Scriptures, that remission of sins was to be obtained in the Church of Christ, and that the doctrine of such remission is peculiar to the Gospel.

23. Show that the Law of Moses did not so propound it as does the Gospel.

24. By virtue of what only did remission of sins, even before it was clearly revealed, at any time take effect?

25. How is remission of sins *first* to be procured in the Church (notice and refute some erroneous statements of Socinus connected with this point), and how *subsequently?* Quote requisite texts.

26. Whose was the hersey, (when promulgated?), of

denying that repentance was available to the forgiveness of sins after baptism?

27. What are the practical uses of belief of *the forgiveness of sins?* Quote texts.

28. Give a summary of truths confessed by him who affirms his belief of *the forgiveness of sins.*

ARTICLE XI.

"THE RESURRECTION OF THE BODY."

1. What was the only verbal difference in the delivery of the Article concerning the Resurrection of the flesh by the ancient Churches?

2. How does our Creed *verbally* differ here from the ancient Creeds?

3. Show, by quoting an illustrative passage from the services of the Church of England, that no difference of *doctrine* is intended.

4. Under what Articles of the Creed has the proper notion of Resurrection in *general* been considered?

5. What points remain to be here treated of?

6. What peculiar difficulties attend the Resurrection now under consideration different from those which might seem to obstruct belief of the Resurrection of Christ?

7. What must be shown in proof that there will be a Resurrection of the Body?

8. What difference of opinion existed among ancient

philosophers in respect of another life in regard of the *soul?*

9. What was their general opinion, (on what grounded?), as to the possibility of a resurrection of the *body?*

10. Quote a passage from the Acts in illustration.

11. Show that the resurrection is not impossible, in reference to the Agent to whom we ascribe it, on the ground of deficiency of knowledge.

12. Nor of deficiency of power.

13. Show that it is not impossible in reference to the patient.

14. Show that the resurrection is highly probable from consideration of the parts of which man consists, and the shortness of his life in this world compared with that of many inferior creatures.

15. Also, from a consideration of man's capability of doing moral good or evil, and his consequent liability to reward or punishment.

16. Why are Angels incapable of a resurrection?

17. Why will there be no resurrection of the creatures inferior to man?

18. Why would it not be reasonable to think that the *soul alone* of a sinner was to undergo sufferings in a future life?

19. Show that the resurrection is highly *probable* from analogies presented in the course of external nature?

20. How only can we be assured that there *certainly* will be a resurrection?

21. Show that God hath revealed, even in the Old Testament, His intention to raise the dead.

22. "I know that my Redeemer liveth," &c. Job xix. 25, 26. Give Pearson's explication of this passage, and refutation of interpretations, (what?), adverse to the conclusion of a future resurrection from it.

23. Show that God hath *fully* revealed, in the New Testament, His intention to raise the dead.

24. "I am the God of Abraham," &c. Exod. iii. 6. What is the force of our Saviour's argument hence in proof of a resurrection?

25. Notice another passage of the Pentateuch whence the Jews have drawn (how?) a similar argument.

26. Show that God hath confirmed our faith in the Resurrection by examples already given of a resurrection.

27. Give three such examples under the Law.

28. Give three such examples (of persons raised by Christ) under the Gospel.

29. Show that God hath, moreover, confirmed our faith in the Resurrection in a peculiar manner, *beyond* that of *example,* by the Resurrection of Christ.

30. In what two respects does the consequence of a future resurrection, as deduced from that of Christ, concern all men in general?

31. How does it peculiarly concern the chosen servants of God?

32. What diversity at the resurrection of either part of man, from such part as existing in this life, would be inconsistent with the identity of the man raised?

33. What is unquestioned—what is to be proved?—as to the identity of both parts respectively at the Resurrection with both as existing in this life?

34. Show that from Scripture we have the same grounds for believing the identity of the rising with the dying body as for believing that there will be *any* resurrection.

35. Show the identity of the body as implied in the very term *Resurrection*, according to either of the two (what?) notions under which it may be regarded.

36. Show the same identity from the description given in Scripture of the place whence the resurrection shall begin.

37. Also, from the immediate consequent of the resurrection, even the rewards and punishments to be received, upon judgment, according to the things done in the body.

38. Also, from what will appear by those bodies which, never dying, shall never rise. Instance them.

39. Also, from all the examples which have been given of a Resurrection.

40. Against whom is maintained the identity of the rising with the formerly dying body?

41. With respect to the Resurrection as belonging to all men, and the difference to be observed as to the revelation of this truth under the Law and under the Gospel, show the extent of what may be proved from the Old Testament.

42. Notice some Jewish opinions on this subject.

43. Show that the New Testament clearly reveals

that the Resurrection belongs not to the just alone, but to the unjust also.

44. And, further, to *all*, both of the just and unjust.

45. What heretics, in the Apostles' days, erred (how?) in respect of the time of the Resurrection?

46. Whom does St. Paul name as thus erring?

47. By what interpretation of the doctrine of the Resurrection is the Article under consideration in effect desired?

48. Prove from Scripture that the Resurrection is yet to come, at the end of the world.

49. What are the practical uses of a belief of *the resurrection of the body?* Quote texts.

50. Give a summary of the truths confessed by him who affirms his belief of *the resurrection of the body*.

ARTICLE XII.

"THE LIFE EVERLASTING."

1. What is to be observed as to the occurrence of Article XII, in Ancient Creeds, and the modes in which it was there connected with the preceding article?

2. What, in reference to this connection, is the true interpretation of this article?

3. What is the Scriptural usage of the expression "Life Everlasting?"

4. Show that it may nevertheless be (and in this article

is to be) used in a more extended (what?) sense; and that the life which *all* shall live after the resurrection is an *everlasting* life.

5. What truth is asserted in this article as to the resurrection to condemnation?

6. What two particulars are contained under this head?

7. Refute the argument for the annihilation of the wicked, which some would found on Scripture expressions, relating to their destruction, &c., noticing the futility of such an interpretation of Matt. x. 28, and the plain proof of the orthodox doctrine contained in the sentence passed on the wicked, and the description of the departure of the wicked and the righteous to their respective doom; Matt. xxv.

8. Show that the infernal fire is in the largest sense of the word *eternal*, and that consequently they who shall be tormented by it shall not be annihilated.

9. Show the futility of the argument for the annihilation of the wicked, drawn from the Scriptural assertion that they shall be punished with the second death, from a consideration of what is meant in Scripture by that very death.

10. Show that the argument, from bare *phrases* of perdition and destruction, is still weaker than that just alleged, to prove an annihilation of the wicked.

11. Show that the pains of the wicked shall never be remitted.

12. What erroneous opinion did Origen entertain on this point?

13. In what sense is the "life everlasting" to be understood in this Article in reference to the resurrection of the just?

14. Distinguish the eternal life of the just as *Initial*, *Partial*, and *Perfectional*.

15. In what does the life of the saints after the resurrection consist, considered not only as natural but spiritual?

16. Why is it especially called *life?*

17. In what does the happiness (so far as revealed) of the saints, in the perfectional life everlasting, consist, with regard to their *bodies?*

18. With regard to their *souls?*

19. With regard to the *condition* in which they shall exist?

20. How is the life of the saints after the resurrection life *everlasting* in respect of duration?

21. Why is the duration of the life equally necessary with the life itself?

22. Show, quoting requisite texts, that that life shall be eternal?

23. What are the practical uses of belief of *the life everlasting* in reference to eternity,—1, of torment, and 2, of felicity? Quote texts.

24. Give a summary of truths confessed by him who affirms his belief of *the life everlalsting*.